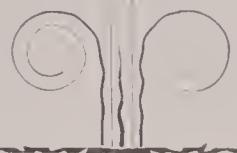


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The Story of the Pitcairn

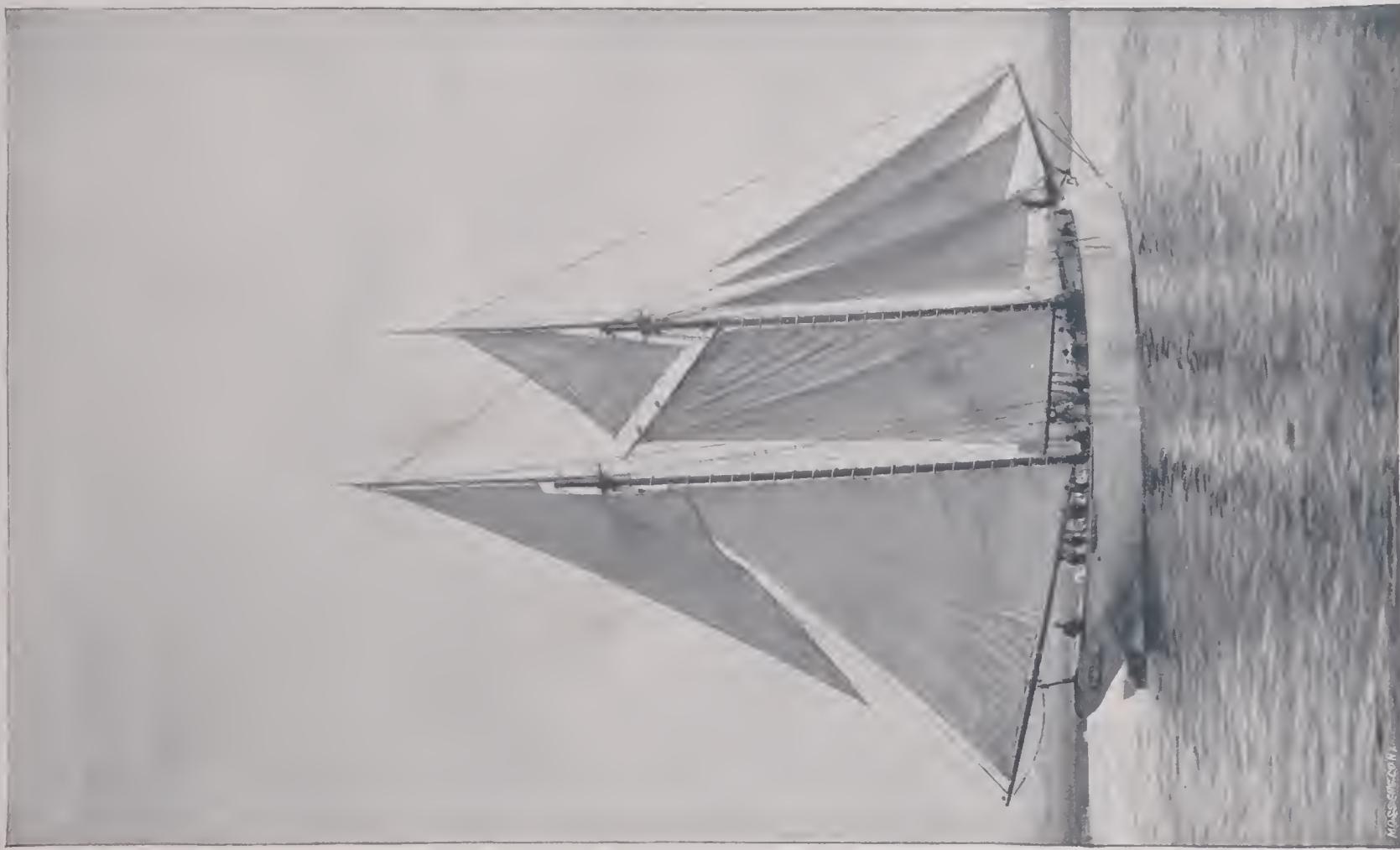
A decorative floral ornament consisting of two symmetrical, scroll-like shapes joined at the base by a vertical stem.

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ITCAIRN, sail on; thou bearest the message of the King.
"Fear not each sudden sound and shock,

 'Tis of the wave and not the rock;
Tis but the flapping of the sail,
And not a rent made by the gale !
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea !
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee."

—Longfellow.



THE "PITCAIRN."

P. & T. G.

* THE *

STORY *OF THE* PITCAIRN

A. Souvenir

"Go ye into all the world and preach the gospel to every creature."

• • •

Pacific Press Publishing Company, Oakland, California.

Published for the International Sabbath-School Association.



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BY THE

International Sabbath-School Association.



• To • the •
Members of our Sabbath-Schools Everywhere;
to all those
Who have Contributed to the Building of the "Pitcairn;"
and to the Friends of Missionary Work in
all Parts of the World,
This Little Souvenir is Respectfully
Dedicated.



Prefatory.

UPON no enterprise that has ever arisen among the Seventh-day Adventist people has there been greater or more widespread interest manifested than in that of the missionary ship. It has called forth the sympathies and prayers of all. It has opened hearts and hands. And this has been especially true among the children of our Sabbath-schools. Whether living on the coast, where vessels often come and go, or whether living in the interior, where such a sight is only a

“Painted ship
Upon a painted ocean,”

they have vied with each other in bestowing the first and best of their treasures, that the gospel might in this way be carried to the islands of the sea. Others beside the children have given liberally, and many more who would have done so have used their means in other ways equally important.

The events which led to the building of the *Pitcairn* are given at length in the body of the work, so that it is needless to speak of them here. Suffice to say that he who believes in the God of the Bible can see the tracings of the Master Builder's hand in all the incidents of the way, from the mutiny of the *Bounty* to the sailing of the *Pitcairn* from the Golden Gate.

One organization has especially interested itself in this work, viz., the International Sabbath-school Association. Through this

Prefatory.

organization, and in other ways, the minds and hearts of our people have not only been led to Pitcairn Island, but to the regions beyond—the islands of the sea. But this work is not yet over; and this little “Souvenir” has been issued as a reminder of this fact, that the work has just begun, that the *Pitcairn* must not only be sent forth but maintained on the sea, to be followed, perhaps at no distant date, by other ships, till the isles of the sea shall hear the welcome sound of the gospel of peace, and a people shall be gathered out who are prepared to meet their Lord. That God may abundantly bless the *Pitcairn* on her mission to those who are waiting for the light which she bears, and as abundantly bless those who are engaged in the same work in all parts of the great harvest-field, is the prayer of those who send forth this little remembrancer of that which has manifested anew the goodness of God—“the five-day” missionary ship.



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Historical Sketch of Pitcairn Island.



Lying four thousand miles almost due south of San Francisco, in latitude 25° south of the equator, in longitude 131° west from Greenwich, is the far-famed little island of Pitcairn. It is of volcanic origin, and, unlike other islands in that part of the Pacific, has no coral reefs. It is but a mere speck in the vast ocean, being less than three miles long and two miles wide. It was discovered by Captain Carteret, of the British marine, in 1767, and was named after the midshipman who first sighted it from the mast-head. It was formerly peopled by a race who left similar remains to those found on Easter Island, although uninhabited when discovered. The origin of its present inhabitants is, however, what has made the island famous.

The British ship *Bounty* was engaged, in 1788-89, in

conveying young bread-fruit trees and other tropical plants from Tahiti to the West Indies, under the command of an unreasonable and cruel master, Lieutenant Bligh. Leaving Tahiti about the first of April, 1789, a mutiny broke out on the 28th of that month, and Lieutenant Bligh and eighteen men were set adrift in an open boat, twenty-five remaining, under the lead of Fletcher Christian, on the ship. The mutineers at first returned to Tahiti. From that place they attempted a settlement on the island of Toobouai. This failed because of their frequent quarrels, and they agreed to return to Tahiti, where as many as desired could stay, while the rest would remain on the *Bounty* and go elsewhere. They arrived there September 16, 1789, and sixteen of the mutineers were put on shore, at their own

Historical Sketch of Pitcairn Island.

request. Lieutenant Bligh succeeded in reaching England, and the ship *Pandora* was dispatched to capture the mutineers. Fourteen were apprehended, the other two having previously been killed. Of the fourteen taken prisoners, four were drowned in the wreck of the *Pandora*, the remainder taken to England, where six were condemned to death by court-martial, three of whom were executed in 1792.

The nine mutineers, under Fletcher Christian, took six or seven Tahitian men and twelve Tahitian women and sailed September 21, purposing, as was supposed, to find some unknown island, and there form a settlement. They landed at Pitcairn Island shortly after, took from the *Bounty* whatever could be of service to them, and then burned the ship. In a short time all the men but two of both English and Tahitian had been killed. Treachery, drunkenness, madness, and murder, it is said, filled the first years of the island's history. The survivors were Alexander Smith (known afterward as John Adams) and Edward Young, the latter of whom soon after died of asthma.

This little company was first found by Captain Folger,

of the American ship *Topaz*, in 1808, and afterward visited by other ships, in the years 1814, 1817, 1825, 1830. John Adams seems to have made thorough repentance of his course of life, and instructed the young in the precepts of morality and religion. He died, sincerely mourned by all, March 29, 1829. Previous to this a man by the name of John Buffet had been left among them, who taught them the common branches of education. Their religion and services were those of the Church of England. They welcomed gladly, in 1830, Chaplain Watson, of the *Seringapatam*, and greatly desired him to stay, saying that their souls wanted bread. Through fear of drought, the entire company in 1830 emigrated to Tahiti, but the climate and morals were such that they returned the next year. In 1856, numbering one hundred and ninety-four souls, they departed for Norfolk Island, leaving Pitcairn desolate. But in two years William and Moses Young, with their families, returned, and were afterward followed by others. They now number about one hundred and thirty souls. A visit to this island and people by John I. Tay was what may be called the first step toward the building of the missionary ship *Pitcairn*.

Historical Sketch of Pitcairn Island.

13

The change from the character of the mutineers to this strong, manly and womanly, religious and moral people was wrought by the word of God. All praise be to him. Who will say that the Pitcairn islanders are not happier in their sweet and simple life than are the millions who are surrounded with the luxury but strife of the world. They know not the turmoil and vanity of the great busy world, but they know the simple majesty and love of God as shown in the vastness around them, and in the sweet and simple happiness expressed in the following beautiful poem of Bryant's, "A Song of Pitcairn Island":—

Come take our boy, and we will go
Before our cabin door ;
The winds shall bring us, as they blow,
The murmurs of the shore;
And we will kiss his young blue eyes,
And I will sing him, as he lies,
Songs that were made of yore;
I'll sing in his delighted ear
The island lays thou lov'st to hear.
And thou, while stammering I repeat,
Thy country's tongue shalt teach;

"Tis not so soft, but far more sweet
Than my own native speech;
For thou no other tongue didst know,
When, scarcely twenty moons ago,
Upon Tahete's beach,
Thou cam'st to woo me to be thine,
With many a speaking look and sign.

I knew thy meaning—thou didst praise
My eyes, my locks of jet;
Ah! well for me they won thy gaze,—
But thine were fairer yet !
I'm glad to see my infant wear,
Thy soft blue eyes and sunny hair,
And when my sight is met
By his white brow and blooming cheek,
I feel a joy I cannot speak.

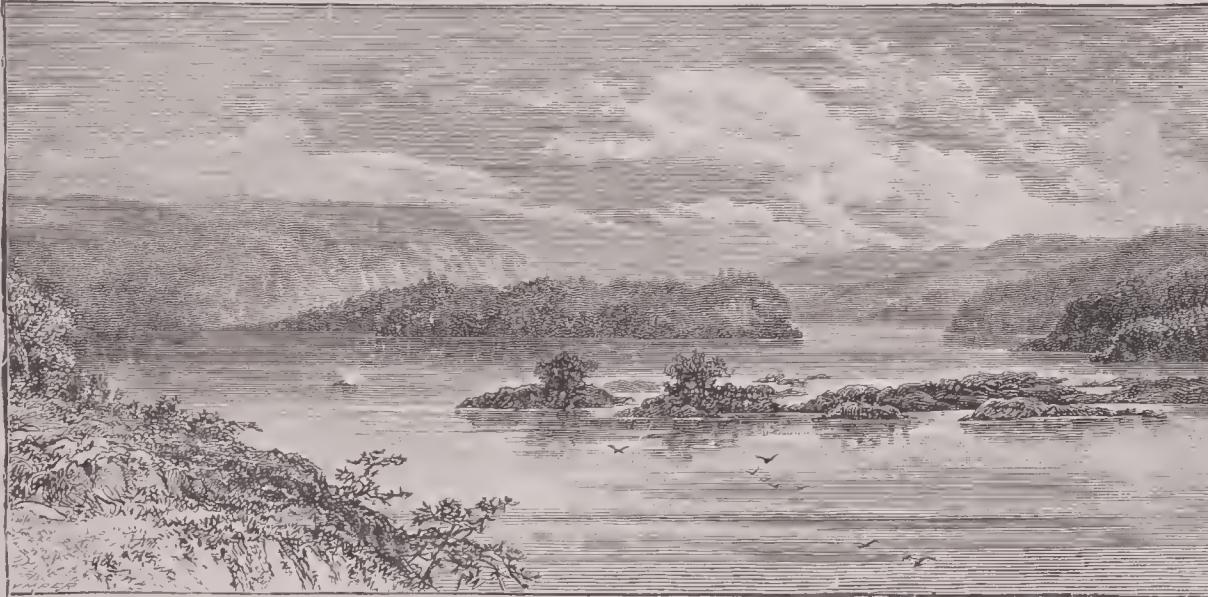
Come talk of Europe's maids with me,
Whose necks and cheeks, they tell,
Outshine the beauty of the sea,
White foam and crimson shell.
I'll shape like theirs my simple dress,
And bind like them each jetty tress,
A sight to please thee well;

Historical Sketch of Pitcairn Island.

And for my dusky brow will braid
A bonnet like an English maid.

Come, for the soft low sunlight calls,
We lose the pleasant hours,
'Tis lovelier than those cottage walls,—

That seat among the flowers.
And I will learn of thee a prayer,
To Him who gave a home so fair,
A lot so blest as ours,
The God who made for thee and me
This sweet lone isle amid the sea.





THE "PITCAIRN," AT ANCHOR.

From Photograph.

The Story of The Pitcairn.



THE building of the missionary ship *Pitcairn* was in part a result of the work done on Pitcairn Island and the reception of the present truth by its inhabitants. It is therefore proper in the beginning of this little volume that a brief account should be given of how the doctrines held by the Seventh-day Adventist people were first taught on that little gem of the ocean.

In his sixteenth year, John I. Tay went before the mast, and for many years followed a seafaring life. As he left home, he was presented with a Bible, and a book entitled "The Mutiny on Board the *Bounty*." Although of a skeptical turn of mind, he was convinced of the truth of the Bible by the time he had read it half through, and was also exceedingly interested in the account of the *Bounty*,

the mutineers of which settled on Pitcairn, taking for their wives the native women of Tahiti.

During the Civil War, while on board the United States sloop-of-war *Housatonic*, his attention was again called to the island of Pitcairn and its inhabitants by a conversation with one of the ship's company who had visited the island. He afterwards settled in the city of Oakland, Cal.

Some six or seven years ago, while engaged in ship missionary work in Oakland harbor, he met the captain of the *Ocean King*, who had recently visited the island of Pitcairn, and who spoke very highly of the character of the islanders. Brother Tay's interest was thus newly awakened in this people. As time passed on, his interest increased, and he became very desirous of sending them

the light of present truth. Papers and tracts were sent by the mails, but he soon found that but very little could be accomplished in this way, as vessels seldom touched at this lone island.

Finally, in 1886, the way was opened for him to take a sea voyage for his health. He determined to make an attempt to reach Pitcairn Island at this time, and for the purpose of doing missionary work, took with him a large supply of books, tracts, and papers. His plans were to reach Tahiti, and from there make his way in some trading vessel to Pitcairn. Accordingly, he made arrangements with the owner of the *Tropic Bird*, a vessel plying between Tahiti and San Francisco, to go on his vessel as carpenter. The owner consented to his keeping the Sabbath on consideration that he receive no pay. His books were taken as freight. The *Tropic Bird* left San Francisco harbor for Tahiti July 1, 1886. The vessel touched at Taiohaie, one of the Marquesas group, and arrived at Tahiti July 29, from which point he hoped to go to Pitcairn.

Here he soon became acquainted with a Mr. Stewart, a person to whom he had sent some copies of the *Signs of*

the Times. This person was overjoyed to see Brother Tay, and was friendly to his work. To Mr. Stewart, Brother Tay told his hopes of reaching Pitcairn Island and laboring among the people. He was informed that as only one vessel went there from Tahiti, he might have to wait two years before going. But during the first week in September, a British man-of-war, the *Pelican*, entered the harbor, and it was immediately noised about that this vessel would go to Pitcairn.

Brother Tay immediately improved this opportunity by going to the English Consul to obtain permission to go to Pitcairn. The Consul informed him he could not give him permission, as Brother Tay was not a British subject, but if the captain of the vessel did not object to taking him, it would doubtless be all right. The captain would not consent to allow him to accompany them unless the first lieutenant, who was the "theologian" of the vessel, would be willing. The lieutenant freely gave assent, and Brother Tay's things were taken on board the man-of-war September 16, 1886. The ship's crew made Brother Tay's

stay with them very pleasant, and he disposed of a number of our publications.

On September 20, the ship touched at Rarotonga. At this place Brother Tay met a missionary by the name of Hutchins, with whom he had a pleasant interview. The English Vice-Consul was taken on board here, and the vessel proceeded to Aitutaki, in Cook's group, and, after a short stop, carried the Consul back to Rarotonga.

From this place the vessel proceeded to Pitcairn, stopping on the way at Oparo. On this island there was no one who spoke English. Before reaching Pitcairn Island, the captain ordered the engines to be slowed down, as he did not wish to reach the island on Sunday, which would otherwise have been their day of arrival. His reason was that the Pitcairn islanders were so religious that they would not be pleased to have any disturbance on that day.

At daybreak Monday morning, October 18, the island was sighted. The morning was cloudy, and the island appeared in the dim distance as a large loaf on the sea. At ten o'clock they drew near the land, and the smoke could be seen curling up through the trees. Nearer still,

and on an eminence could be seen waving the English flag. The staff towers above the palm trees, and the socket is a cannon taken from the *Bounty*, set muzzle up in the ground.

Soon two boats came off to the ship, and the magistrate of the island and about fifteen other persons came on board. The captain almost immediately told them that he had someone on board to leave with them. The magistrate replied that they should be happy to entertain him, but he could not be permitted to stay, as they had a law against it. As the interest on board the vessel was very great concerning the island, the captain said he should remain long enough to allow all to go ashore. This they soon did and it was told Brother Tay that he could at least stay on shore overnight. Near the landing, he met Rosa Young, who conducted him to her father's house, where he remained that night.

The next morning a bell was rung, and all of the people of the island came together at six o'clock. They then took up the question of his stay among them, and thoroughly canvassed it. When they came to take a vote, not one was against it. Everybody on the vessel was glad that the

The Story of the Pitcairn.

way had opened for him to stay on the island, as they had a great interest in his work. The officers asked him if he would not be homesick when he saw the ship leave. But he felt no homesickness, from the beginning to the end.

Tuesday afternoon, October 19, the ship sailed, and he was left on the island. According to their custom, that evening a social meeting was held in their church. Later in the week came a singing-school. They, of course, wished him to speak in their meeting, and in his short talk with them, he tried to show them the love of God toward them. This seemed to bring a feeling of union at once.

The next day he went from house to house getting acquainted with the people. All were friendly and sociable. The third day of his stay there he asked some of them if they would not like to have a Bible-reading. At this time he was stopping at Simon Young's house, and all together there were eight at his first Bible-reading. The first subject taken up was the "Sanctuary." A short time was spent on this occasion, and the next day the reading was finished with two or three more present. A reading was appointed for the following day. At this time Simon Young, the

pastor, was present, and about a dozen were in the congregation.

It was soon found that the house was too small, and it was suggested that they go to the school-room. This was in one end of the church. He had with him a set of charts, and hung them up as he began the reading on Daniel 2 and 7. With their knowledge of the Bible, when it was told them what these symbols were designed to represent, the interest was wonderful, and so continued every day.

The people generally had their breakfast about eight o'clock and dinner at five in the afternoon, sometimes earlier and sometimes later. It was arranged that he was to dine at one house one day, and at another the following day, and so on.

The first Sunday he was there he went to their meeting, and was asked to speak. Standing near his seat, he talked for half an hour on the Sabbath question. Then Tuesday evening at the prayer-meeting he spoke again by request, and as he talked of the Sabbath, one said, I will keep it, and then another, and so said a goodly number all around

him. It is ever thus that the Scriptures affect the unprejudiced child of faith. Brother Tay then thought that they ought to have a Sabbath meeting; and the magistrate, being present, said they could, and there should be no disturbance. So a meeting was appointed for the next Sabbath morning. Friday evening he called on the magistrate's sister and asked her if she thought her brother would be at the meeting. She said she did not think he would. As Brother Tay did not want any division, he went to the magistrate himself and talked the Sabbath question to him for an hour, until he was thoroughly aroused over the subject. The next morning the bell was rung, and everybody on the island turned out to the meeting. Simon Young took his text and preached a sermon on the Sabbath question. Others talked about it, and another service was held that day, and the principal talk was of the Sabbath. The next day, Sunday, the whole island went to work, and they have never kept Sunday since. When it came to the matter of the ordinances, Brother Tay merely described our manner of celebrating them, reading John 13. He did not

ask them to accept this, but they did it of their own accord after he left them.

About five weeks after reaching Pitcairn, a yacht came down from San Francisco, by the name of the *General Evans*. Here, it seemed, was the opportunity for him to leave the island; but the work was not yet finished off. He wished to give them the Third Angel's Message. Providentially, a strong wind-storm came up for a few days, and it was impossible for the boat to leave. Brother Tay improved this opportunity by holding Bible-readings on this topic. He left many books with them, a law and a prophetic chart, also, and instructed Sister McCoy, in whose care they were, to see that they were used.

They then wished to be baptized, but he told them that the regulations of the church to which he belonged did not allow a deacon to perform this ceremony, but he believed the Lord would accept them under the circumstances if they expressed the desire, and then when the proper time came, they could be baptized. Brother Young thought this was right. Brother Tay still has the names of those

The Story of the Pitcairn.

who expressed this desire. Their wish we hope is even now fulfilled.

The last thing to be done was to go from house to house talking with them, and encouraging them to hold firm. Finally, just five weeks from the time he landed, the boat was ready, and he took his departure. Before the yacht sailed, Simon Young thanked him for his coming to the island, and for the work that had been done there. And the work has gone on from that time to this. Testimony as to the spirit in which his work was received cannot better be expressed than by the following quotations from the diary of Sister Mary A. McCoy, the sister of the magistrate of the island:—

October 30, 1886. The church on Pitcairn Island unanimously kept the seventh day as the Sabbath of the Lord our God. This was the result of a month's labor among us by Brother John I. Tay.

November 20. Mrs. Mary Young joined the Sabbath-school, under the teaching of John I. Tay, of Oakland, Cal., who, after one month's stay, left, on the 22nd of November, by way of Tahiti, for Oakland. The Lord hath greatly blessed his labor among us.

December 5. Put into practice for the first time the Saviour's

example of humility in washing one another's feet at the Lord's Supper.

March 26, 1887, Sabbath. The forms and prayer-book of the Church of England laid aside. During the past week, meetings were held to organize our church services on Sabbath. The present form of worship is as follows: Singing, prayer (on the first Sabbath of each month, the ten commandments read), then a psalm, a chapter from the Scriptures, and a portion read from the *Signs*, or books of the Seventh-day Adventists, for the sermon; close with praise and prayer. Afternoon, Sabbath-school in eight classes

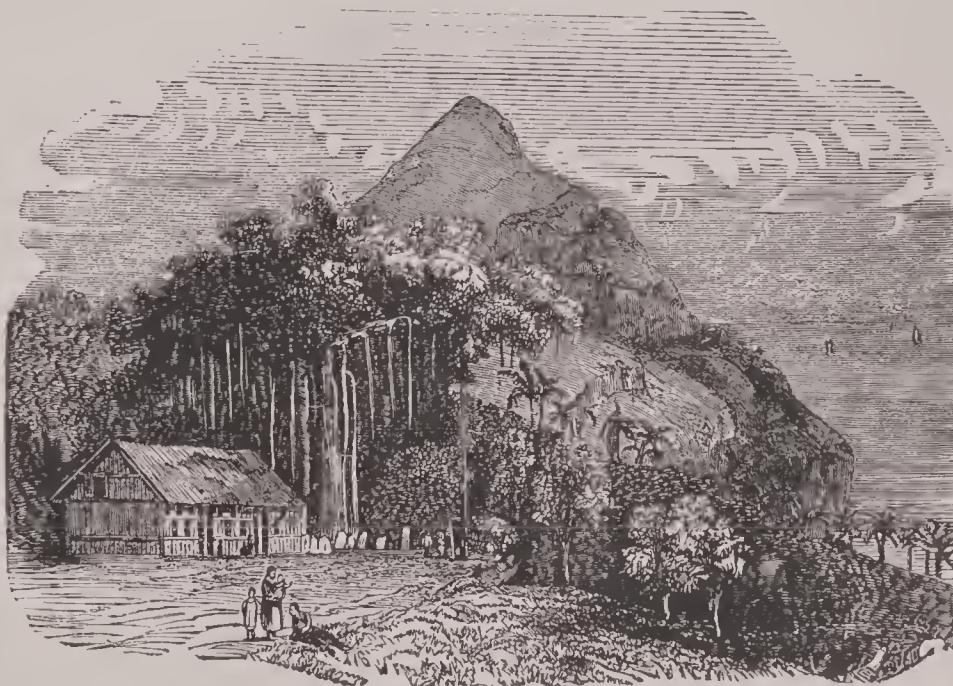
Exodus 13:2: "This month shall be unto you the beginning of months." The Jewish month Abib (March, April) was thus commanded of the Lord to be observed in commemoration of the exodus of the children of Israel. May this be unto us the beginning of months, when we truly make the word of God the only standard of our worship and service to him.

April 1. Spent a most happy Sabbath.

This would not be complete without another incident. M. Richard Young, whose parents and relatives live on Pitcairn, had for a number of years followed the sea, and had become an experienced seaman. He had endeavored to reach home many times, but was always carried by the island. When Brother Tay left Pitcairn, Richard's mother requested him to find her son, and teach him the truth. Brother Tay did so. He found Richard in San Francisco.

Through Brother Tay's influence, Richard was converted. He became connected with the Pacific Press, there laboring till his last sickness, from which he fell asleep in the Lord, March 8, 1890. He had a remarkable experience at his

conversion, and felt that it was through his mother's prayers that he was brought to Christ. He longed and expected to go to Pitcairn with the missionary ship, but this was not to be. He sleeps in the Lord "till He come."



Action of the California Conference.

THE news of the reception of the present truth by the Pitcairn islanders was the cause of much rejoicing in California, as it also was throughout the entire denomination of Seventh-day Adventists. But in California especially, as being more intimately connected with the Pacific Ocean, an intense interest was aroused on the subject of missionary work among the islands. The success at Pitcairn was taken as an indication that the time had come for a more general action in that direction.

But how to reach the island was the perplexing question. There was no regular communication with any of the islands, excepting Tahiti, Hawaii, and New Zealand, and none between the islands that could be relied upon for expeditious or thorough work. The idea of building or purchasing a vessel suitable for special missionary purposes was suggested as the only effectual means; but this was

at first deemed impossible by those who had authority to act in the matter. It did indeed appear to be a great undertaking, and beyond the means available for missionary work and the experience of our people. However, the agitation was continued, and the plan met with increased favor, until at the session of the California Conference held in October, 1887, the following resolution was passed:—

WHEREAS, We believe that the Third Angel's Message must go to every *nation, kindred, tongue, and people*; and,

WHEREAS, The islands of the Pacific, as well as other parts, demand attention from our people; and,

WHEREAS, It is difficult to reach them at all by present means of transportation; therefore,

Resolved, That the brethren of this Conference favor the purchase of a missionary ship adapted to the wants of the work among these islands, and that we request the General Conference to take the matter under consideration at its coming session.

Action of the General Conference.

BY means of articles in the *Review and Herald*, the *Signs of the Times*, and *Youth's Instructor*, our people generally had become deeply interested in the prospective island work, when the General Conference convened in November, 1887. There was a readiness on the part of delegates to take action in the work of providing transportation for island missionaries. The minutes of that session of the General Conference show the following record of proceedings, under date of November 13:—

Elder A. T. Jones, in behalf of the California delegation, asked the attention of the Conference to the following matter: Referring to a resolution passed by the California Conference at its session of October 7-17, 1887, requesting the General Conference to take into consideration the question of the purchase of a missionary ship for use among the islands of the Pacific, he presented the following:—

An Act to Provide for the More Efficient Transportation of Missionaries to the Islands of the Pacific Ocean.

WHEREAS, The professed faith of Seventh-day Adventists requires them to carry the message of truth for this generation to all kindreds, tongues, and peoples; as the islands of the Pacific Ocean are peopled with many thousands who have never heard the tidings of the soon-coming King, and there are no regular means of transportation whereby missionaries may be sent to these islands; and,

WHEREAS, It is thought by many that the time has fully come in the history of this work, when these islanders should receive that consideration which shall result in an organized effort to carry them the truth for these days; and believing that our people everywhere stand ready to give substantial assistance to every legitimate project for the spread of the truth; therefore,

It is recommended by the General Conference of Seventh-day Adventists in conference assembled—

1. That a vessel of suitable size and construction for missionary purposes be purchased or built, and equipped for missionary work among the islands of the Pacific Ocean.
2. That the cost of building and equipping said vessel for a

The Story of the Pitcairn.

two years' cruise shall not exceed the sum of twenty thousand dollars (\$20,000).

3. That such a vessel be made ready for service early in the year 1888.

4. That the duly-elected officers of this body for the coming year constitute a committee who shall be empowered to put in execution the provisions of this bill, and also to appoint other persons, as their judgment may dictate, to act with them in carrying out the project.

Having presented this, he moved that the matter be referred to a committee of five, to be appointed by the chair, said committee to present some recommendation on the subject to this conference, which motion prevailed.

The committee of five to consider the question of the purchase or construction of a missionary ship was then announced, as follows: A. T. Jones, C. Eldridge, M. H. Brown, J. O. Corliss, and L. C. Chadwick.

Under date of November 22 is the following record of further proceedings:—

The Committee on the Missionary Ship reported as follows:—

Your committee appointed to consider the matter of securing a ship for missionary work among the islands of the sea, would respectfully submit the following report:—

We believe that such a ship is needed; we deem the enterprise

a noble one, and well worthy of the support of all our people; but in view of the fact that some of our missions are now in actual distress for means which they must have in order to do properly the work which must be done; and as the International Sabbath-school Association has devoted its contributions for 1888 to the London Mission, and as it would be most profitable to our people that all should take part in the missionary ship enterprise when it is decided upon; therefore,

We recommend, That the enterprise of setting afloat a missionary ship be postponed till the next annual session of the General Conference.

We would further recommend, That a committee of five, consisting of three brethren from east of the Rocky Mountains and two from the Pacific Coast, be appointed to take charge of this matter during the year 1888, to report at the next annual session of this Conference; and further, that donations to this enterprise may be received during the year, from any who feel disposed to make such donations.

After a series of lively remarks and propositions, the report was adopted.

At a subsequent meeting, of date November 27, the chairman, in harmony with the foregoing resolutions, announced as the committee for the further consideration of the procuring of a ship, the following-named persons: C. Eldridge, C. H. Jones, J. N. Loughborough, W. C. Sisley, A. T. Robinson.

Attempts to Send a Minister to Pitcairn.

AT a meeting of the General Conference Committee, held in April, 1888, it was decided to send Elder A. J. Cudney, of Nebraska, on a visit to Pitcairn Island. It was also decided to send Brother Tay with him, and, after baptizing and organizing the believers there, the two missionaries were to visit other islands. It was thought that they might gain some experience and be able to report progress to the next session of the General Conference, so that the question of a missionary vessel might be more intelligently considered.

Elder Cudney arrived in Oakland, Cal., May 3, but failed to find any means of transportation that would be at all likely to convey him to Pitcairn. After some weeks of delay, he received instructions to proceed to Honolulu, Hawaiian Islands, and seek opportunity to reach his destination from that point. Pursuant to these instructions, he

took passage, May 20, on the bark *Sonoma*, for Honolulu.

Elder Cudney's further proceedings will be better told by the report of the Missionary Ship Committee to the General Conference in October, 1888. The committee reported as follows:—

Your committee appointed to take into consideration the matter of securing a ship to be used for missionary purposes, after thorough investigation on the Atlantic Coast, find that a vessel of one hundred tons, government measurement, built of white oak, with a cabin to accommodate sixteen passengers, thoroughly equipped and ready for sea, will cost between eight thousand and nine thousand dollars. Second-hand vessels of from forty to one hundred tons, and from three to five years old, could be purchased at from two thousand to six thousand dollars. We find that on the Pacific Coast a vessel of seventy-five tons, government measure, built of Oregon pine, fully equipped and ready for service, will cost about eight thousand dollars. With steam auxiliary, the vessel will cost about fifteen thousand dollars. The cabin of this ship would accommodate fifteen persons.

Further than this, your committee learn that Elder A. J. Cud-

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ney, who was instructed by the General Conference Committee to proceed with Brother J. I. Tay to Pitcairn Island as soon as possible, after seeking in vain to secure passage direct from San Francisco, sailed to Honolulu, from whence, after laboring a short time with the church at that place, he expected to sail to Tahiti, there to meet Brother Tay, who was to sail direct from San Francisco, at the first opportunity, from whence they hoped to find passage to Pitcairn Island. On reaching Honolulu, and finding no means of transport, Elder Cudney accepted the offer of Brother N. F. Burgess, who proposed to purchase a schooner, then offered at forced sale, if Elder Cudney would fit it up, man it, and use it in the missionary work among the islands of the Pacific. This schooner is forty-five tons' burden, capable of accommodating ten persons besides the crew, and costs only \$1,100. Brother Burgess makes no charge for the use of the vessel on this trip, and if desired, will sell it to the Conference for what it cost him. The cost of fitting up this schooner was about nine hundred dollars, which

is to be returned to the Conference if the vessel is sold to other parties.

Elder Cudney secured a crew, consisting of a captain, a mate, two sailors, and a steward, and, July 31, started for Pitcairn, intending to proceed first to Tahiti, to take on board Brother Tay, who sailed from San Francisco July 5. We hope soon to hear of their safe arrival at Pitcairn Island. In view of these facts,

We recommend that, if this vessel, after thorough examination, is found to be sound, and well adapted to our needs, it be purchased, according to the liberal offer of Brother Burgess, and used till the work demands a larger one.

Resolved, That the General Conference express its appreciation of the generous act of Brother N. F. Burgess, of Honolulu, in providing the missionary ship for Elder Cudney to go to the islands of the Pacific; and we pray the blessing of God upon him and his, and upon the ship and her crew, and that she may have a prosperous voyage throughout.



Attempt to Reach Pitcairn a Second Time.

LEAVING Oakland, July 5, 1888, Brother J. I. Tay reached Tahiti in about thirty days, where he remained six months waiting for Elder A. J. Cudney. When on that island before, Brother Tay had sold a large number of our books ("Thoughts on Daniel and the Revelation," "Great Controversy," Vol. 4, "Home Handbooks," and other publications), and the people all knew him when he returned. The first lieutenant of the *Pelican*, the ship on which he had reached Pitcairn two years before, told him at that time that the inhabitants of Tahiti did all they could to prevent his going to Pitcairn, believing that the people of Pitcairn were good enough as they were and did not need missionaries.

A few days after he reached Tahiti, a Chilean gun-boat, the *Angamos*, arrived, some of the officers of which were Englishmen. The captain was a native of Chili and a

Catholic. His mission was to stop at Tahiti and from there go to Pitcairn, with a view of securing that island for a penal colony. The officers were friendly with Brother Tay, inviting him to dinner, and talking with him freely. The head of one of the houses there told Brother Tay that he could obtain him a passage on that vessel, but Brother Tay found that there was a strong undercurrent of opposition to this. Still, as a prominent man had told him this, he thought he would be able to go. What made this seem more hopeful was that there were three other men who had secured passage to Valparaiso, which was three times as far as where he wanted to go, and they were allowed to go without any hesitation, by securing their provisions at Tahiti for the trip. But soon after this, the gentleman said to him: "Well, you can go if you will see the bishop, and make it right with him." Brother Tay inquired of old residents who

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the bishop was, and they said he was bishop of the island, and an Italian Jesuit of the most pronounced stamp. They gave him the idea that if he could convert the bishop before the vessel sailed, he then wou'd be allowed to go. They suggested that he go and see the bishop, but the bishop spoke only French, and they thought they could not get a man who could interpret. This was doubtless a mere subterfuge. The idea was to hinder him from going. He then wrote the captain a letter, which reads as follows:—

"PAPEETE, Tahiti, August 20, 1888.

CAPTAIN TORO, SHIP "ANGAMOS," MARINA DE CHILI—*Dear Sir:* Please excuse the liberty I have taken in writing to you, being a stranger in a strange land, with not a friend to speak for me. You are aware that people here speak against me, some curse and swear, and others say that I am from the devil—this all behind my back; yet I will challenge anyone to prove aught against me save this: That I believe all things which are written in the law and in the prophets, as did the apostle Paul. Acts 24:14. Said A. J. H. First Lieutenant of H. B. M. sloop-of-war *Pelican*, Royal Navy, of the people here, "They said everything they could to prevent your going with us to Pitcairn" two years ago, and yet, when I had been thirty-two days at sea with them, Captain Hope and his officers spoke very cordially in my favor to the people of Pitcairn, so that, contrary to their custom, I was permitted to re-

main indefinitely. I may say that I was more than welcome. It is their wish for me to visit them. Mr. Talbot, the English Consul, has just put into my hands all letters sent to his care for them. Besides, I have with me valuable presents to them, perhaps one hundred pounds in weight, which to them will be most acceptable. It is now about four months since I began to seek transit there in compliance with their wishes. I am aware that should you, through courtesy to the islanders, permit me to go on your swift and beautiful vessel, circumstances may arise that would take me to the Pacific Coast. If so, I should think that in some way it was for the best, and it would be far from me to think that you were at fault. Should I reach Pitcairn through your kindness, I feel sure that the people there would ever remember you with gratitude, as having done them a great favor. For myself, I should esteem it a pleasure to present to your ship from thirty to forty dollars worth of our new and valuable books, and to thank God for the favor of Captain Toro and the Chilian Navy.

Yours respectfully, JOHN I. TAY,
Member of Int. T. & M. Society.
 Residence, 729 Eleventh Street, Oakland, Cal.

He afterward met the captain. Quite a number of other gentlemen were present. The captain greeted Brother Tay very cordially and in talking with him about going, finally said, "We cannot take you." Then something was said about Brother Tay's going to Chili, but the captain said,

"We do not want you to go to Chili"—evidently very much opposed to his going to that country. The captain was, no doubt, under the influence of the bishop, so Brother Tay closed the interview and withdrew. Not long after this, the brig *Nautilus*, a fast vessel that often visited Pitcairn, came into Papeete. The owner and captain, who lives on Mangareva, of the Gambier group, three hundred miles from Pitcairn, was going immediately back to that group, and thence to Pitcairn, and, knowing he was very friendly to the people of Pitcairn, Brother Tay immediately applied to him for passage on his vessel; but he became very much excited, as Brother Tay tried to talk and reason with him, so much so that he concluded that the man was drunk, and there was no use to talk with him till he became sober. A few days afterwards Brother Tay spoke with him again, but he seemed as enraged as ever, and said, "I would not take you for a thousand dollars." The expenses, though, would not have been, all told, more than ten dollars. Brother Tay then concluded that it was no use to say more. The bishop seemed to have control of him as well as the captain of the

Angamos. No other opportunity presented itself to go to Pitcairn during the six months he was there.

Of his waiting for Elder Cudney, Brother Tay says:—

"After three months had passed, having heard that Brother Cudney had bought a vessel and was fitting her up, I met a man that had come from Honolulu, who described the vessel to me. He said a house had been built on the main deck for the missionaries to live in. The vessel had sand for ballast, and was loaded with furniture. When I learned the particulars concerning this vessel, I concluded that it was very unsafe.

"I immediately sat down and wrote Brother Butler that I did not wish to go on that vessel, as I did not consider her safe, and wanted him to send someone else in my place. I remained at Tahiti altogether six months. At the end of three months, I met an experienced seaman, Captain Turner, of San Francisco, and when I described to him the vessel, when she was going to sail, etc., all he did was simply to point downward, which means that she was at the bottom of the sea. Having waited about two months, till all felt sure that the vessel was lost, I decided to return home,

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realizing that the Jesuit influence was too strong for us to work against, single-handed. January 14, I took passage

on the *Tahiti* for San Francisco, reaching here in February, 1889."



ADAMSTOWN, PITCAIRN ISLAND.

"The Rift Within the Lute."



It would be indeed a pleasure could our story run its course without a break of sadness or sorrow, but it would not then be a story of the things of earth. Elder A. J. Cudney left his wife and two little boys in obedience to the call of the Great Missionary to go to Pitcairn Island. As has been already stated, he proceeded to Honolulu, purchased a ship, which was named the *Phebe Chapman*, refitted her, and set sail for the destined port. He departed from Honolulu July 31, 1888, and nothing has since been heard of him, although hope is still cherished by some that he yet lives. At the session of the General Conference held in 1889, under date of November 5, the following resolutions were adopted:—

WHEREAS, Elder A. J. Cudney was selected to visit the brethren in Pitcairn Island to complete the organization of a church there, and left Honolulu, H. I., on the ship *Phebe Chapman*, for that purpose, July 31, 1888; and,

WHEREAS, Nothing has been heard from him since that time; therefore,

Resolved, That we hereby express the sense of pain we feel over the suspense arising from the lack of tidings, and the uncertainty which hangs over his fate.

Resolved, That we will use due diligence to secure, if possible, some tidings concerning him after his departure from Honolulu.

Resolved, That we tender to his family our sympathy in their afflicting circumstances.

Having heard nothing to the present date, it is probable that the ship was lost, wrecked upon some of the dangerous reefs, or gone down in some terrific storm. It is barely possible that those on board may have been cast on some island, yet not at all likely. Elder Cudney probably sleeps in Him in whose service he was engaged, and for the love of whom he left home and friends.

"Men die, but sorrow never dies."

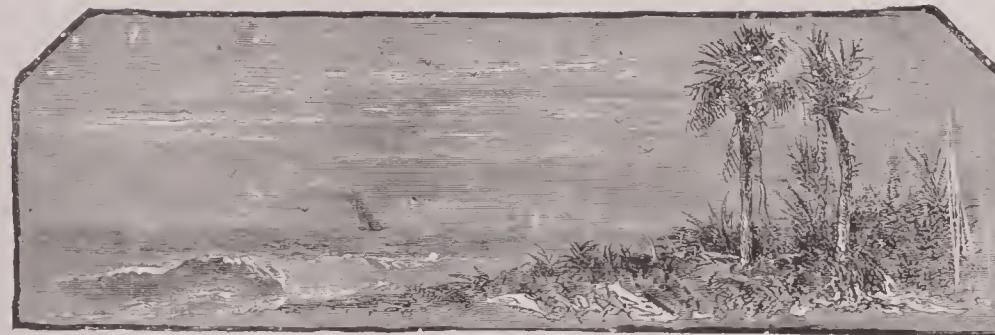
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in this world, yet the sorrow has its beneficent influence upon those who mourn; for—

"The path of sorrow, and that path alone,
Leads to the lands where sorrow is unknown."

And the sorrow sanctified by faith in Christ, sorrows not to despair, but is sweetened by hope.

"Hope, like the gleaming taper's light,
Adorns and cheers our way;
And still, as darker grows the night,
Emits a brighter ray."



Further Action of the General Conference.



THE minutes of the proceedings of the General Conference session of October to November, 1888, shows the following action:—

RESOLUTIONS OF SYMPATHY.

WHEREAS, Elder A. J. Cudney was selected to visit the brethren on Pitcairn Island, to complete the organization of a church there, and left Honolulu, H. I., on the ship *Phoebe Chapman*, for that purpose, July 31, 1888; and,

WHEREAS, Nothing has been heard from him since that time; therefore,

Resolved, That we hereby express the sense of pain we feel over the suspense arising from this lack of tidings, and the uncertainty that hangs over his fate.

Resolved, That we will use due diligence to secure, if possible, some tidings concerning him after his departure from Honolulu.

Resolved, That we tender to his family our sympathy in their afflicting circumstances.

RECOMMENDATIONS.

It is hereby recommended by the General Conference of Seventh-day Adventists assembled:—

That measures be immediately taken to buy, or build and equip for service, a vessel of suitable size and construction, for missionary operations among the islands of the Pacific Ocean.

That a sum of money for this purpose, not to exceed \$12,000, be raised by donations, and in such other ways as may be devised by the General Conference Committee.

That the said missionary vessel be made ready for service early in the year 1890.

That a board of three persons, who have had experience in nautical affairs, be appointed by the General Conference Committee, to superintend the building of said missionary ship, after which they shall act as an advisory committee to the Executive Committee of the General Conference, in the management of the vessel, until their successors are appointed, or their position is otherwise provided for in the Constitution.

Action of the International S. S. Association.



AT the twelfth annual session of the International Sabbath-school Association, held in Battle Creek, Mich., October 19 to November 1, 1889, the following resolution was adopted:—

WHEREAS, The General Conference has voted to build or buy a ship for missionary use on the Pacific Ocean, and to have it ready for sea early in 1890; therefore,

Resolved, That we recommend that the Seventh-day Adventist Sabbath-schools throughout the world pledge their missionary contributions, during the first six months of the year 1890, to this worthy object; and we urge that the State and local officers keep this object before the schools, so that their interest in the missionary work, and their liberality, may be increased.

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This recommendation met with a most hearty response, as will be shown by the report of the Building Committee. The Building Committee was appointed by the General Conference Committee at a meeting held in Battle Creek, Mich., November 9, 1889, and consisted of the following-named persons:—

C. H. Jones, Oakland, Cal.; C. Eldridge, Battle Creek, Mich.; J. I. Tay, Oakland, Cal.

This committee immediately commenced active operations, and a full report of the work will be found in the following pages.



AT THE DEDICATION.

From a Photograph

MORSE TYPE



Dedictory Exercises.



THE dedication of the *Pitcairn* took place at Oakland, Cal., on the quiet and balmy afternoon of September 25, 1890, at half past two o'clock. Occurring at the time of the California general camp-meeting, there was a large attendance of our people present, besides many others from the city. There were also present Elder O. A. Olsen, president of the General Conference; Elder R. A. Underwood, member of the General Conference Committee; Elder E. H. Gates and wife, who go as leading missionaries on the ship; Captain Clement Eldridge, of the Foreign Mission Board; Elder A. T. Jones, editor of the *American Sentinel*; Elder J. H. Durland, and the ministers of the California Conference. Captain Eldridge acted as marshal of the day and master of ceremonies.

The *Pitcairn* was decorated with her flags, ensigns, sig-

nals, streamers, etc., which, on account of the lively colors, made a much prettier display than it is possible to reproduce by photograph. The vessel was moored to the wharf at the foot of Washington Street, thereby giving the people opportunity to come within hearing distance of a great part of the exercises. A temporary platform was constructed by placing one end of the gang plank on the ship's rail and the other end on the cabin sky-light. This not being quite high enough, several of those who took part availed themselves of a higher position, on the sails furled under the boom, with the boom at their back. The choir consisted of a male quartet; and the singing was excellent, the second hymn bringing tears to the eyes of many. The exercises passed off pleasantly, with no untoward break from beginning to end. The program was as follows:—

* * Program of Exercises. *



Singing.

"FATHER, WE COME TO THEE."

FATHER, we come to thee,
No other help have we;
Thou wilt our refuge be,
On thee we call.
Earth is but dark and drear
Without thy presence near;
Be thou our comfort here,
Father of all.

CHORUS.

Father, we come to thee,
Turn not away;

(40)

Helpless we come to thee,
Hear while we pray.
Save from our many foes,
Save from our earthly woes;
Be thou our soul's repose
In time of need.
Doubting are we, and weak,
To us sweet courage speak;
Thy mighty arm we seek
For strength indeed.

Give us thy grace divine,
Seal us forever thine;
Our wayward feet incline
From sin to flee.
Oh, guide us, we implore,
Till weary life is o'er,
And on a brighter shore
We dwell with thee.

Scripture Reading.

BY ELDER E. J. WAGGONER.

CH that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to
the depths;
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.

Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto their desired haven.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
Ps. 107: 21-31.

Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed, he fell asleep; and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish! Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of

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man is this? for he commandeth even the winds and water, and they obey him. Luke 8:22-25.

And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose, by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship; and immediately the ship was at the land whither they went. John 6:16-21.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen. Matt. 28:18-20.

Invocation.

BY ELDER J. N. LOUGHBOROUGH.

O LORD our Heavenly Father, we thank thee for thy mercies and for thy love, which thou hast manifested toward fallen humanity, in that thou hast provided the precious gift of thy dear Son.

We thank thee for the instruction of thy word, which thou hast commanded by thy Son to be proclaimed throughout the earth. Thou knowest us all,—we are a fragment of thy creative power. We recognize that thou art the Maker of all things. The heavens, and the earth, and the sea are thine. Thou hast made them. The isles of the sea are waiting for thy law, and many that are in darkness are waiting for thy truth to be proclaimed. We thank thee that in thy providence the hearts of thy people have been turned to those that know not thy way and salvation, and that in thy providence this ship has been provided to carry

the gospel of salvation to those who are in darkness. Bless this congregation this afternoon. We pray that as we have met here to dedicate this ship, every heart may be dedicated to thy service. Wilt thou bless the children and all others throughout the land who have contributed to the building of this ship. And wilt thou go forth with the missionaries and other laborers on this ship. We thank thee for what thou hast done, and pray that thou wilt still grant thy blessing upon this work. We have read how thou didst of old steady the ship and command the storm, and thou didst bring those who trusted in thee safe to land. Thou wilt have a care for this ship, and not only guide this people over the waters, but thou wilt guide them continually. May they realize that thou art ever near. May they know that thou art in the ship, to save, to guide, to keep. Bless them all; bless and guide us all into all duty, and when, at last, thy people shall be gathered home in the city of God, with the redeemed of all ages, may we be gathered there with that happy throng. We ask it in the name of Jesus Christ, our Lord. Amen.

Report of Building Committee.

BY C. H. JONES.

To the General Conference Committee of the Seventh-day Adventists—

DEAR BRETHREN: Your committee appointed November 9, 1889, to superintend the building of a ship suitable for missionary work among the islands of the Pacific Ocean, would respectfully submit the following report:—

Immediately after we were notified of our appointment, your committee commenced active operations. We were informed that only twelve thousand dollars had been set apart for building the vessel, and anyone at all acquainted with ship building knows that this amount will not build a very large craft. Therefore the first thing to be determined was the size of the vessel. After careful consideration and consultation with leading brethren, it was thought best to build a sailing vessel of about one hundred tons' burden,

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government measurement, and that the matter of putting in steam or auxiliary power be left for after consideration.

Ship builders on both the Atlantic and Pacific Coasts were then visited, plans and specifications submitted, and estimates obtained. After comparing these estimates and taking everything into consideration, it was decided to have the boat built on the Pacific Coast.

Considerable difficulty was experienced in obtaining a suitable *model*. Your committee was anxious to get a boat that would combine stability, speed, dryness, and room for passengers, provisions, etc., and also one to which auxiliary power could be added if desired. Several models were submitted and rejected, but one was finally presented which seemed to meet the requirements. This was accepted by the committee, and a detailed description will be given later on.

On the twenty-second day of April, 1890, a contract for building this ship, so far as the hull, spars, and iron work were concerned, was signed by Captain Matthew Turner, of San Francisco. The following is a copy of said contract:—

Contract.

This Agreement—Made this twenty-second day of April, A. D. 1890, by and between the Seventh-day Adventists' Missionary Ship Committee, represented by C. H. Jones and J. I. Tay, residents of the City of Oakland, County of Alameda, State of California, party of the first part, and Matthew Turner, resident of the City and County of San Francisco, State of California, party of the second part: WITNESSETH:

That the party of the second part agrees to build for the party of the first part a schooner according to the following specifications, which specifications are hereby made a part of this contract:

Specifications—Of material, and manner of building a schooner of about 120 tons, government measure, 100 feet long, 27 feet beam, 10 feet depth of hold.

Timber—Where not otherwise specified, shall be of good Puget Sound pine.

Keel Post—One piece, 12x16, not including shoe.

Stern Post—Hard wood. Stern knee, 12 inches, mold 16 inches. All kevels, jaws, and saddles to be of hard wood.

Deadwood—Side 12 inches, and mold of sufficient depth to receive heel of cants; fastened with 1-inch galvanized iron.

Frames—Placed 26 inches apart from center timber, side 8 inches, mold 11 inches at keel, and 6 inches at deck, fastened to keel

with one $\frac{7}{8}$ -inch bolt to each frame. Cants fastened to dead-wood with two $\frac{7}{8}$ -inch through-bolts to each cant and clinched.

Kee'son—Side 12 inches, mold 16 inches, fastened with two 1-inch bolts to each frame. Bolts driven from top of keelson to within 2 inches of bottom of keel.

Ceiling—From keelson to near floor timber, heads 3 inches, fastened with spikes; then 5 strakes $4\frac{1}{2} \times 10$ inches; from thence to deck 4 inches, fastened with sufficient spikes to work the plank, and two $\frac{3}{4}$ -inch bolts to each frame.

Pointers—One set forward about half depth of hold, with good throat knee, and if desired a beam across at aft end, well kneed and fastened with $\frac{7}{8}$ -inch iron.

Clamps— 4×10 worked onto the ceiling, and fastened with two $\frac{3}{4}$ -inch bolts to each frame. Bolts driven from outside of frame and clinched on inside of clamps.

Counter Timber—Side 8 inches, and fastened to transom of proper size, with one $\frac{7}{8}$ -inch bolt to each timber.

Outside Plank—Garboard strakes 4 inches thick, all other outside planks 3 inches thick, fastened with galvanized iron spikes and butt bolts, and locust treenails below the water line. From water line to deck locust treenails and spikes. Treenails to go through, and wedged both sides. Heads of spikes counter sunk and plugged.

Windlass—Patent, 20 inches of good hard wood, properly ironed.

Rudderstock—Of oak, 10 inches in diameter.

Masts—Mainmast, extreme length 80 feet from keelson to cap;

diameter 17, $13\frac{1}{2}$, $10\frac{1}{2}$, $9\frac{1}{2}$ inches. Foremast, length 79 feet, diameter 17, $13\frac{1}{2}$, $10\frac{1}{2}$, $9\frac{1}{2}$ inches. Topmast of proper proportions. Bowsprit 17 feet length, diameter 16 inches, 13 inches. Jib-boom to be separate from bowsprit and to extend 4 feet outside of fly jib-stay. Booms and gaffs of proper proportions suitable for the south seas. One square sail-yard to run on wire rope forward of the foremast, length about 45 feet, with due proportions as to weight. Iron for leg-of-mutton sail.

Rigging—Of wire, corresponding to that of vessels of her class.

Deck Beams—Partner beams 8×12 inches, others 8×10 inches, fastened with two $\frac{7}{8}$ -inch bolts to each end of every beam. Partner and hatch beams to hanging knees well fastened.

Stanchions—One to each frame, when not otherwise supported.

Plankshear—4 inches thick, fastened with one inch bolt to each stanchion.

Bulwarks— $1\frac{1}{2} \times 3\frac{1}{2}$, tongued, grooved, and beaded.

Bitts—Of close straight-grained timber. Fife rails of usual size.

Hatch-Combings—7 inches thick, and 10 inches above deck.

Deck Plank— 3×4 inches, grain laid vertically, fastened with 6-inch spikes, countersunk and plugged.

Calking—3 threads outside, an 1 2 in the deck seams, pitched, leaded or cemented, according to position or place.

Painting—Three coats of paint on the outside.

Steering Gear—Diamond Screw or Centennial patent steering gear.

Davits—One set iron.

Awnings—Stanchions for full set of awnings.

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Binnacle—Neat binnacle in the cock-pit.

Closets—Two patent water-closets in cabin, and one on deck, common.

Paint-Locker—One bath-room, cabin, state-rooms below deck, companion-way, sky-lights, ladders, and stairway, as per diagram submitted by J. I. Tay.

Forecastle—With ten berths.

Name—Carved on stern and quarter-boards. Name to be of lawful size and letters gilded.

Model—The vessel is to be built according to the last model submitted to the committee by the party of the second part.

Superintending—It is understood and agreed that J. I. Tay is to represent the party of the first part in superintending the construction of said missionary ship.

Time to Deliver—The party of the second part agrees to deliver said schooner afloat in San Francisco Bay, tight, staunch, and complete in hull, spars, and iron work, on or before July 31, 1890.

Cost—In consideration of the faithful performance of the articles herein contained by the party of the second part, the party of the first part agrees to pay to the party of the second part the sum of seven thousand four hundred dollars (\$7,400).

Donation—In consideration that the vessel is to be used for missionary purposes, the party of the second part further agrees to contribute five hundred dollars (\$500) toward the building of the vessel, said \$500 to be deducted from said \$7,400, mak-

ing the net price six thousand nine hundred dollars (\$6,900), to be paid as follows:—

Terms of Payment—One thousand five hundred dollars (\$1,500) when the keel is laid; two thousand dollars (\$2,000) when the vessel is half completed; and three thousand four hundred dollars (\$3,400) when the vessel is completed, delivered, and accepted.

It is further agreed by the party of the second part that inasmuch as this vessel is to be built for the denomination who observe the seventh day of the week as the Sabbath, that he will not do, or permit to be done, any work or labor on said vessel on the seventh day of the week, commonly known as Saturday.

In witness whereof, we have hereunto set our hands the day and year first above written.

C. H. JONES,
JOHN I. TAY,
MATTHEW TURNER.

As will be seen by the foregoing contract, Brother J. I. Tay was to superintend the construction of this boat, and it was expressly agreed that no work should be done on it on the Sabbath.

Captain Turner's ship-yard is located in the Straits of Carquinez, about thirty miles north of Oakland, Cal. Brother Tay was at the yards nearly every day. He saw

every stick of timber that was put into the ship, and reports that Captain Turner has done a thorough, substantial job, and has not slighted the work in any particular. Indeed, it appears that he has manifested a special interest in this enterprise, and taken more than ordinary care to have everything just right. No money has been spent on useless ornamentation or fancy work, but great care has been taken to have everything substantial, compact, and convenient. How well we succeeded in carrying out these ideas can be seen by a careful examination of the ship.

LAUNCH.

On Monday night, July 28, 1890, at 10 o'clock, the vessel was launched. This time was chosen in order to take advantage of the high tide. Some fifteen or twenty of our brethren and sisters went up from Oakland to witness this event. It was a beautiful moonlight night, and everything was favorable. The workmen had raised the query whether this was to be a "dry" or "wet" launch; in other words, they wished to know if the usual custom of treating the crowd to wine and beer was to be

carried out. Of course we, being a temperance people, could not sanction anything of that kind, but instead of this, and in order that they might not be too greatly disappointed, we provided a nice lunch, which all seemed to enjoy. Indeed, the superintendent told us that this was much better than the carousal usually witnessed on such occasions.

After lunch, which was served between seven and eight o'clock, about one hour was spent in religious service. It seems that quite an interest had been awakened in this enterprise, and some two or three hundred people had gathered in from the surrounding country to witness the launch. It was suggested that some remarks be made, setting forth the object we had in view in building this ship, its mission, etc. This was done by Elder J. N. Loughborough and Elder E. J. Waggoner. The people listened with marked attention, and at the close we joined with Elder Loughborough in a season of prayer. It no doubt seemed very strange to this company to see such a change from the usual program, but we trust impressions were made that will be lasting.

At exactly one minute past ten o'clock the last prop was removed, and the vessel glided gracefully into the water.

The Story of the Pitcairn.

All who saw it said that this was the most interesting and successful launch they had ever witnessed.

The vessel then went into the hands of the riggers, and the work of fitting up, painting, etc., was pushed forward as rapidly as possible.

The committee was in perplexity in regard to the matter of putting in auxiliary power. As far as could be learned, our people generally were in favor of this, but the extra cost seemed to stand in the way. It was ascertained that to put in engines, etc., sufficient to develop thirty horse-power would cost from five to six thousand dollars more than the original amount set apart for this enterprise. Finally an appeal was made to members of the General Conference Committee, and they, in consultation with the Foreign Mission Board, decided that under the circumstances they would not deem it advisable to go to this extra expense; for this reason auxiliary power has been left out, although the ship is so constructed that it can be added at any time if thought best.

NAME.

Quite an interest was manifested in selecting a name for this boat. Sabbath-school scholars in different parts of the country sent in a long list of names for this purpose. Finally, the matter was left with the Foreign Mission Board, and they decided to name it *Pitcairn*, and this is the name that she bears.

DESCRIPTION.

The official measurement of the schooner *Pitcairn* is as follows:—

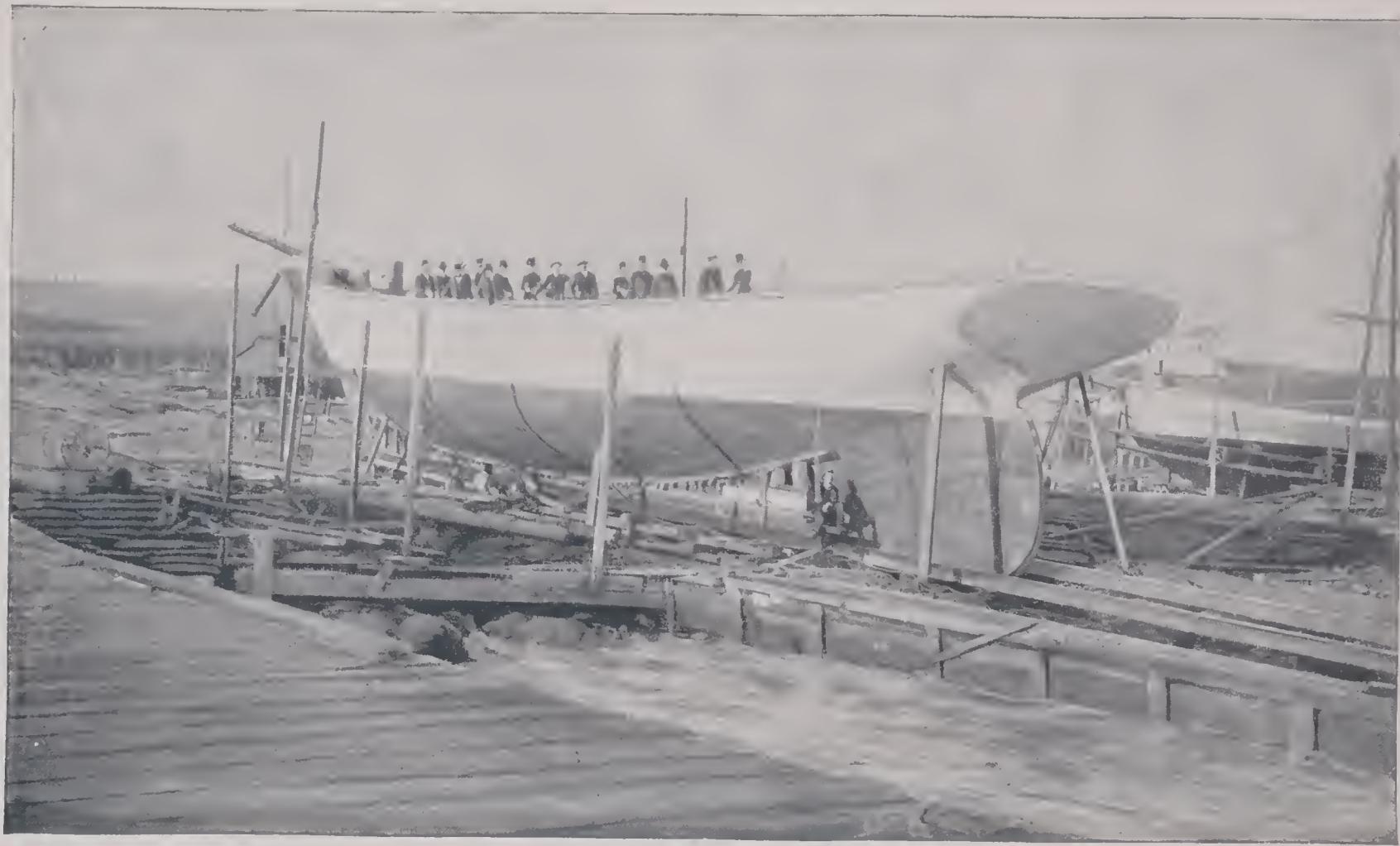
Registered length	93.50 feet
" breadth.....	27.20 "
" depth.....	10.00 "
Gross tonnage	121.50 tons
Net tonnage.....	115.45 "
Official number, 150,501; letters, K. H. P. C.	

The deck is 101 feet long over all by 27 feet wide.

The vessel has two masts—foremast and mainmast—each about eighty feet long.

SAILS.

The sails were made in Chicago, and consist of the following:—



EVENING BEFORE THE LAUNCH.

From Photograph.

1 mainsail.....	371 yards, No. 1 Woodbury duck
1 foresail.....	291 " " 1 " "
1 fore stay-sail.....	120 " " 1 " "
1 square sail.....	393 " " 6 " "
1 fore gaff top-sail.....	87 " " 5 " "
1 standing jib.....	102 " " 3 " "
1 flying jib.....	93 " " 5 " "
1 ring-sail.....	172 " " 7 " "
1 jib top-sail.....	98 " " 8 " "
1 main topmast stay-sail.	151 " " 8 " "
Total number yards.	1,576

FLAGS.

A full set of flags, consisting of the following, were donated to the ship by Brother John R. Eastman Millbank, South Dakota:—

- | | |
|------------------------|------------------|
| 1 Ensign 15 feet long, | 1 English flag, |
| 1 Ensign 12 feet long, | 1 French flag, |
| 1 Ensign 6 feet long, | 1 German flag, |
| 1 Burgee 10x25 feet, | 1 Chilian flag, |
| 1 Union Jack, | 19 signal flags. |

The diagram found on the following page shows the general arrangement of the ship.

It will be noticed that there are eight berths in the forecastle, capable of accommodating twelve persons. Steps

lead directly into the forecastle from the deck. A ventilator has also been placed in this room.

Immediately back of the forecastle is an open space five feet wide, and extending the entire width of the ship. This can be used for storing provisions, etc., or, in case auxiliary power is added, this space will hold the gasoline tanks.

Just back of this open space, and on either side of the foremast, are located the two steel water tanks, capable of holding about one thousand gallons each.

Back of this is the galley, or culinary department, extending clear across the ship. This is fitted up with a nice range, shelving, drawers, etc.

The cabin occupies the center of the ship, and is eleven feet wide by twenty-four feet long, and six feet three inches high in the clear. Besides the usual furniture, the cabin contains a nice organ, kindly donated to the ship by friends in the East, and a book-case. On each side of the cabin are three state-rooms—six in all—capable of accommodating eighteen passengers. There are also two toilet-rooms and one bath-room, located off the main cabin.

The after part of the vessel is left entirely vacant, except

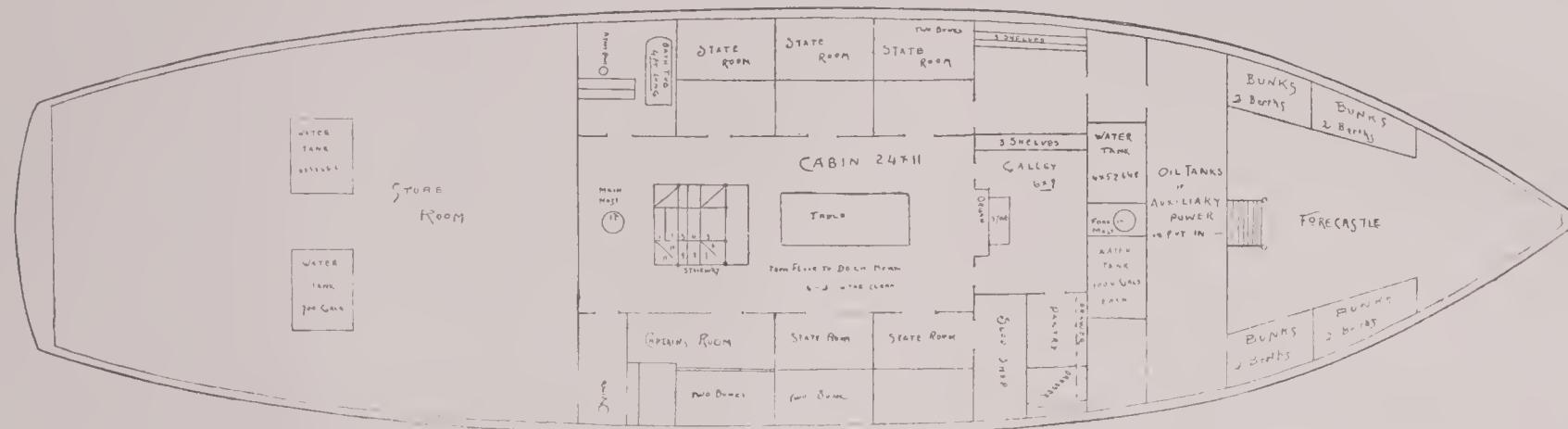


DIAGRAM OF THE SCHOONER "PITCAIRN."

MAIN DECK.

that it contains two large steel water tanks. This space is for storing books, provisions, etc. It is about thirty-two feet long, and occupies the entire width of the ship. The four water tanks will hold about three thousand four hundred gallons of water.

Underneath the cabin floor there are fifty tons of ballast, composed of slag.

By referring to the diagram, it will be noticed that the deck has been left clear, with nothing to obstruct the view.

The ship is coppered to ten feet draught. This comes just above the water line, and will protect the vessel from the worms of the south seas, which are so destructive to vessels with wooden bottoms.

COST.

Your committee has tried to economize in every possible way and still have everything done in a thorough, substantial manner, and the ship supplied with what seemed to be necessary. It was thought that it would not be right to take any risks on work of this kind. The cost of the vessel alone, rigged ready for the sea, comes within the \$12,000 set apart for building. But if we include the provisions that

have been put in for a two years' cruise, furniture, crockery, extra sails, rope, etc., etc., it will exceed this amount by several thousand dollars. The following covers the entire cost up to date, except the stock of books and other publications:—

Hull, spars, and iron work, as per contract.....	\$ 7,400 00
Coppering bottom.....	852 00
Sails.....	706 56
Four steel water tanks.....	475 00
Flags	159 80
Chronometer.....	150 00
Hardware.....	633 17
Crockery and tinware	197 54
Anchors, chains, and rope.....	921 82
Provisions	1,944 42
Dry goods.....	386 97
Lumber	78 66
Charts, etc.....	116 15
Cabin furniture.....	129 00
1 18-ft. yawl.....	90 00
1 20-ft. otter boat	100 00
Bedding, etc.....	266 00
Rigging.....	775 00
Ducking	512 62
Insurance.....	800 00
Miscellaneous—fittings, labor, supplies, etc.....	1,988 34
Total to date.....	\$18,683 05

The Story of the Pitcairn.

DONATIONS.

Donations have been received as follows:—

Int. S. S. Ass'n, quarter ending March 31, 1889.	\$ 2,606 50
" " " " " 1890.	4,148 99
" " " " June 30, 1890.	5,117 09
William Haddox.....	1,000 00
Matthew Turner.....	500 00
Miscellaneous donations.....	<u>2,341 82</u>
Total.....	\$15,714 40

Thus it will be seen that the donations received nearly cover the entire cost of building and furnishing the ship.

Besides the above cash donations, the Review and Herald Publishing Company, the Pacific Press Publishing Company, and the Good Health Publishing Company, donated several thousand dollars worth of books, which were taken on board. Liberal donations of grain, fruit, bedding, etc., were also received from different parts of the country.

OFFICERS AND CREW.

In addition to superintending the building of the ship, the committee was requested to select the crew to sail it.

Many applications were received, and, after careful and prayerful consideration, the following-named persons were appointed to the positions named:—

Captain, J. M. MARSH.

Mate, J. CHRISTIANSON.

Carpenter, J. I. TAY.

Sailors, G. A. ANDERSON, PETER HANSEN, C KAHLSTROM.

Cook, CHARLES TURNER.

Cabin-boy, NICHOLAS GARTHOFNER.

The above-named persons are well qualified to take the positions assigned them. They are also all Seventh-day Adventists, and among them the following languages are spoken,—English, French, German, Scandinavian, and Spanish. When we take into consideration the fact that the most of these islands are under the control of England, France, Germany, and Spain, we consider that we have been very fortunate in securing persons who can speak these languages, and who are also firm in the truth. Surely we can see the hand of the Lord in this.



OFFICERS AND CREW.

G. A. ANDERSON, SAILOR.
CHAS. TURNER, STEWARD.

H. N. GARTHOFNER, SAILOR
J. M. MARSH, CAPTAIN.

CHAS. KAHLSTROM, SAILOR.
J. CHRISTIANSEN, MATE.

PETER HANSEN, SAILOR
J. I. TAY, CARPENTER

From Postcard.

The Story of the Pitcairn.

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PROVISIONS.

The vessel has been stocked with provisions, etc., sufficient to sustain fifteen persons for two years. A steam condenser has been made and attached to the range, so that salt water can be taken from the ocean and passed through this condenser, and it comes out good drinking water. It will condense about one gallon an hour, and will be very valuable in keeping up the supply of water.

We feel very grateful to the General Conference Committee and to the Foreign Mission Board for their words of council and encouragement; to the Sabbath-school scholars throughout the world for their liberal donations, which made it possible for the committee to go on and complete the work; to all others who have made donations to this enterprise; and to our brethren and sisters generally for the interest they have taken in the work, and for their hearty co-operation. But especially do we wish to render praise and thanksgiving to God for the care that he has had over the work, and for raising up faithful men to take charge of the vessel.

And now, in asking to be discharged, we pray that the blessing of God may be and abide with the ship, and bring her safely to her desired haven.

Yours respectfully,

C. H. JONES,
C. ELDREDGE,
J. I. TAY. } Committee.

Singing.

"SEND US HELP."

FAR across the rolling sea
Comes the Macedonian plea,—
Send us help before we die,
Send us help to-day;
Thousands here in darkness lie,
Send us help we pray.

CHORUS.

From Asia's shore, from Afric's strand,
Australia, Norway, Switzerland;
From far-off isles, from England grand,
The call is heard on ev'ry hand:
Help, help, send us help;
Send us help, send us help.

The Story of the Pitcairn.

Manhood, youth, and maiden fair,
Where's the heart to do and dare?
Rouse and look across the foam,
 Think of self no more;
There's a call from friends and home
 To a foreign shore.

Ye to whom God lends his gold,
How can you his own withhold?
"Send us help;" oh, hear the cry,—
 'Tis the Master's call;
Give to God, nor ask him why;
 Give thyself, thine *all*.

Address.

BY ELDER O. A. OLSEN.

BRETHREN AND FRIENDS: We feel ourselves highly favored this afternoon in having the privilege to be present at the dedication of our first missionary ship. Other missionary ships have gone out before this, and are doing noble work among the islands of the sea, and it is our only desire that God's blessing may attend

them in their efforts. This afternoon it is our privilege to dedicate another ship to the great work of spreading the good news of the kingdom of God, and of sending the light and blessings of the gospel to those who have not yet known God, and to others who desire to know more of the ways of the Lord. So we feel highly honored and gratified that we can have the privilege of contributing another vessel to the little fleet already engaged in laboring for the salvation of the lost and perishing.

In the Scripture reading which you heard at the opening of this service, our Lord Jesus, more than eighteen hundred years ago, gave the great gospel commission: "Go ye into all the world, and preach the gospel to every creature." This commission takes in the whole field—the world—and it extends to all time; and we are thankful that he added these words: "And, lo, I am with you alway, even unto the end of the world."

Thus, as our ship sails forth upon her mission, we can be assured of the presence and the protection of our divine Master, and with him as our captain, we shall not go forth

in vain; for we know that he will prosper the mission on which he sends us.

In the twenty-fourth chapter of Matthew, in that wonderful prophetic discourse of the Saviour's, in answer to the question of the disciples, "What shall be the sign of thy coming, and of the end of the world?" he makes use of these emphatic words: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Eighteen hundred years have passed away since the world's Redeemer spoke this prophecy. And during all these centuries, men and women dedicated to the service of God have been at work on land and sea, in nearly all parts of the world, to bring this great blessing to all mankind. But the work is not yet completed. There is still a little space of time, and before the final day, before the close of probation, before the Lord Jesus returns, not in weeping and in frailty as before, but in majesty and in glory, this gospel of the kingdom must be sounded throughout the world as a witness to all nations.

In the same discourse, our Lord gives the signs and

tokens by which we may know when his coming is near. In nearly every case these have been fulfilled. Wars, pestilences, and earthquakes have done their work. The great power of apostasy has fulfilled its course. Signs in the heavens above and in the earth beneath have been witnessed by the present generation. Distress of nations, with fear and perplexity, is present; and men's hearts are failing them for fear, and for looking after those things which are coming upon the earth. Socialism, Nihilism, and Anarchy threaten the peace and security of society. Great monarchs are trembling on their tottering thrones. All these things betoken that the end is drawing nigh. Then the great gospel commission will be finished. And at that time the King of Glory will appear with power and majesty, to redeem his waiting church, and to render to all according to their works.

But before that great event, this gospel of the kingdom shall be preached in all the world to all nations. In Revelation 14, commencing with the sixth verse, we find a series of three messages, which directly precede the coming of Christ in glory, and which we believe will fulfill the

declaration of the Saviour just referred to. Here again the everlasting gospel is announced to every nation, kindred, tongue, and people; and the first angel is represented as calling, with a loud voice: "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

About the year 1840, the religious world experienced general revivals, and the proximity of the coming of the kingdom of Christ was everywhere heralded. All through our own land, and in the different countries of Europe, we may see the results and influence of these revivals, in the raising up of a people who are awaiting the coming of their Lord.

Following the first angel, another announces, "Babylon is fallen," figuratively referring to the spiritual declension which we see so marked in our own time. While there is much profession of godliness, its power is greatly lacking. As we look out upon the world to-day, we can see in what a marked manner the proclamation of the second angel's message is being fulfilled.

A third angel followed, bearing a most solemn warning against being led astray by the great apostasy, and of being contaminated with any of its doctrines. It closes with this significant statement: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

In 1845, these principles began to be promulgated, and while the pioneers of the movement were neither men of renown nor rich in the treasures of this world, yet they were men of stern integrity and deep piety, and they were thoroughly in earnest in their work. They believed these messages to be the truth of God to this generation, and that they were designed to ripen the world for the final harvest. We are here to-day as witnesses of this work, and as those who have been called to take part in bearing it to the world.

Although this movement commenced in weakness, it has grown strong, and is now a power for good in the world. The signal blessing of God has rested upon it from the first. This people, keeping all the commandments of God, necessarily observe the seventh day as or-

dained and hallowed by Jehovah, and they also look for the soon coming of Christ. These principles are indicated by their denominational name—Seventh-day Adventists. So we see at a glance, dear friends, how we have come to occupy our present position, and to be engaged in just such a work as we are to-day. May God help us that we may appreciate the responsibilities thus laid upon us, that we may act well the part that he has given us to do. Everything indicates that the time is short and the end near, and we should, therefore, consecrate to God our lives and our means more than ever before; for the providence of God has already gone out far ahead of us.

In 1849, Elder James White began to publish a little sheet called the *Present Truth*, setting forth the views of the Seventh-day Adventists. He was really the father of the work, for although Elder Joseph Bates was before him, yet the burdens of planning and organizing rested largely upon Elder White. In 1850, he issued the first number of the *Advent Review and Sabbath Herald*.

At present this denomination owns the largest printing house in Michigan, a large and well-equipped publishing

house here in Oakland—the Pacific Press—another in Basel, Switzerland—printing in the French, German, Italian, Roumanian, Russian, and other languages—one at Christiana, Norway—publishing in the Norwegian, Danish, and Swedish—and still others in London, England, and in Melbourne, Australia. Besides these, there are branch offices in various parts of the world. Looking back over our brief history of only forty-five years, we cannot fail to see the hand of the Lord directing and prospering the work, even as we see it to-day. And as I review our experience, I am brought to realize the force of the scripture that says, "Not by might, nor by power, but by my Spirit, saith the Lord." Thus the work is established in these important centers, and from them the truth goes out by the printed page, and the blessing of the Lord attends it everywhere.

Besides our General Conference and State organizations, we have an International Tract and Missionary Society, with branch offices in nearly every State of the Union and in many of the European countries; and we also have agencies in nearly every part of the world. In this way we are disseminating light and truth, and imparting a knowledge

in reference to the commandments of God and the faith of Jesus to a large part of the world. Through the means and agencies used by this society, books and pamphlets and papers have been circulated by the millions, in various languages, throughout the world. We have missions in many large seaports which are doing a noble work in distributing reading matter among the seamen, who carry it to every clime. As a result of this, we are receiving hundreds of letters from everywhere. This has opened the way for missionary work to such an extent that we are not able to fill a hundredth part of the urgent calls that are continually coming in.

In 1874, Elder J. N. Andrews opened our first mission in Switzerland and Central Europe. He was soon followed by other laborers. And I need not describe to you minutely the glorious work that has been commenced and is going forward in Central Europe, in Switzerland, throughout Germany, France, Russia, Austria, and elsewhere.

In 1877, Elder J. G. Matteson, a native of Denmark, returned to his native country, and opened the work in Scandinavia. He, too, was soon followed by others, and the

Lord has greatly prospered the effort. The first Seventh-day Adventist to visit England was Elder Wm. Ings, from your midst here¹, who began the work at Southampton, in 1878, and was followed by Elder J. N. Loughborough the same year.

In the latter part of 1884, Brethren L. A. Scott and A. La Rue made a tour to the Hawaiian Islands. They were followed by Elder Wm. Healey, and a work was established at Honolulu.

Brother J. I. Tay took a tour among the South Pacific islands in 1886. It has been mentioned in the report of the Building Committee that Brother Tay is really the father of this missionary ship enterprise. And so he is. He called at a number of places, and reached Pitcairn about the middle of October. Here he met with a very cordial reception, and remained about five weeks, holding Bible-readings daily with the people.* Those who are acquainted with Brother Tay know that he was not a lecturer or renowned preacher, but to show what a man can do who fears God and has his blessing, we would state that the result of his labor was that

*See article beginning on page 17.

every person on the island—one hundred and ten in number—was converted to the doctrine of the Seventh-day Adventists. These are now actively engaged in doing missionary work on passing vessels, with the best results.

The work has already begun in different places in Africa. Elders C. L. Boyd and D. A. Robinson, with their wives and other missionaries, opened up our first mission in Cape Colony, South Africa, in 1887. Urgent calls for help have come from many other parts of the Dark Continent, which as yet we have not been able to fill.

I might make mention of Central and South America, the West Indies, and other places, but time will not permit me to extend my remarks in this line. The field is the world. The commission includes the world; the last warning message embraces the world. Oh, I would that every heart could be impressed with that thought! The Macedonian cry comes from every quarter, from the great continents and from the islands of the sea. The fields are white, and now is the time to gather the sheaves for the garner of the Lord.

The earnest calls from the islands of the Pacific have

drawn upon our sympathies, and at the time of our last General Conference these calls received the careful attention of that body, as you heard in the report of the Building Committee of the resolutions passed and the actions taken. While the subject was being considered, the International Sabbath-school Association came forward with an offer to raise funds with which to build a missionary ship. I doubt to-day whether this enterprise could have been undertaken, or whether we would have had courage to move out, had not our Sabbath-schools come to our aid. I am glad to know that all the children of the Sabbath-schools have a part in this ship, and it is of special interest to note that our children will follow the movements of this ship as she goes on her mission of love and mercy. Thus was opened the way for definite action. The purpose has been under contemplation for some time, but lack of funds prevented it from being carried into effect, so that when the Sabbath-school Association made such an offer, the General Conference readily accepted the proposition, and proceeded at once to appoint a Building Committee, composed of C. H. Jones, C. Eldridge, and J. I. Tay. You have heard their

report. And to-day we are witnesses to the completion of their work, and we have accepted this ship from their hands, and now dedicate it to the holy mission on which we are sending it. In this time of progress and great facilities for rapid work, only a few weeks have elapsed from the day of the first definite plan for the project until the ship was completed.

Our Sabbath-schools have done nobly. And we would extend our heart-felt thanks to them and to all who have contributed to build and to equip this ship.

We value the money which has been donated; but there is another contribution of even greater value, viz., the many earnest prayers that have been and are continually going up to God for his blessing to go with this ship. This is not of the least importance. No, dear friends, when I think of the lisping prayers from these young hearts all over the country, going up to God for his blessing to go with this ship, I know that God hears them, and I know that God will bless, and that the holy angels will accompany her on her voyage.

We feel grateful to our Building Committee for the able

and efficient manner in which they have executed the task given them, and with great pleasure we receive the work from their hands to-day, and now dedicate it to the service for which it is intended.

We are also much pleased with the crew. They are not only efficient seamen, but in addition, earnest Christians.

Much care has been taken in selecting the missionaries, and, so far as we have heard, the selections that have been made have met with the most hearty approval from all, and we can assure them the deepest sympathy and prayers of all our people. Many of you are acquainted with Elder E. H. Gates, who, with his companion, is present with us. He was for years a trusted laborer in the Ohio Conference, for some time acting as president of the State Tract Society, his wife being secretary. Since leaving Ohio he has been president of the Colorado Conference and Tract Society, and the last year a member of the General Conference Committee. He has thus obtained a large experience, and has been placed in charge of the enterprise. The others selected, Brother A. J. Read and wife, from New England, are not here, but are on their way and will be here in good



MISSIONARIES.

T. & J. Photo. 1874

MRS. E. H. GATES

MRS. J. I. TAY

ELD. E. H. GATES.

J. I. TAY.

MRS. A. J. REED

A. J. READ.

time. Brother Read is a young man of ability and education, who has for years felt a burden for missions. His wife is an experienced teacher and worker in the cause. Brother Tay and wife are well known to you all.

We greatly rejoice in every advance measure that is taken to bring the light of God to all who are in darkness, and our hearts are filled with joy at this onward step. We have built the ship; now we are dedicating her, and in a few days she will leave this port and go on her way with these dear brethren and sisters, and her blessed cargo of precious truth for this time. The message of God will go and must go. The great Master came and gave his life for humanity, and all who partake of the same spirit will be willing to give their lives for the lost and perishing, that they may save some souls here and there. Our earnest prayers and our heart-felt sympathies shall go with these missionaries.

We rejoice in the anticipation of the pleasure which our beloved brethren on the island of Pitcairn will have when they see sailing into port this ship which bears their island name. Long they have been looking for it. And while glad to be here to-day, I should also like to be over on the

other shore to hear the welcome which will greet her arrival, from those beloved brethren who have waited so long for our missionaries to visit them.

But, brethren and friends, there is yet a greater joy awaiting; there is yet a more precious day in store. The great gospel commission is doing its work, and soon it will have accomplished its purpose. Soon this gospel will have been preached, and carried as a witness to every nation. Then the Lord will come in glory; then he will bring salvation to all his faithful, waiting people, and there will be a grand reunion around the great white throne. Then shall we come from land and sea, and from the uttermost parts of the earth, to greet each other in the kingdom of God. Dear friends, shall it be ours to meet on that other shore, there to raise immortal voices with the angel choir, and to forever celebrate the victory of our life, of all our labors, and all our sacrifices? May God grant it.

We thank you, dear friends, for the interest you have taken in this enterprise; and now may our every prayer, and our most hearty interest, go with it on its mission of love, for Jesus' sake. Amen.

The Sending Forth of the Pitcairn.

BY ELDER M. C. WILCOX.

N the land of Judea, by prophet of old, [gold,
Spake the Spirit these words—more precious than
Prophetic of Christ, true man, yet Divine,
He who in eternity's councils did shine,—
Prophetic of him who his glory laid by,
Who became flesh as we to suffer and die:
“He never shall fail, nor discouraged shall be,
Till the earth know its Judge, and the isles of the sea
Shall wait not in vain for the law of his love,
For the tidings of peace from the Dayspring above.”

* * * * *

Thus spoke the seer, his parchment roll
He lays away. Years flee apace,
The great time-clock the centuries toll
Ere comes the Saviour of the race.

He comes who once did reign on high,
He comes to suffer and to die.

In his life shone the perfect law,
As walked he here earth's sons among;
His heart of love did all men draw;

The law of truth was on his tongue.
He strove, he prayed, he died, he rose
A mighty victor o'er his foes.

His church, a virgin pure, did shine
In queenly robes of righteousness,
Her guide, the lamp of truth divine,
Christ's holiness her bridal dress.
And peoples felt her queenly grace,
And nations bowed before her face.

* * * * *

But why rehearse the sad, sad tale
Of how the virgin church did fail;
How she forsook her Mighty Tower;
And how she lost her queenly power;
How, clothed in gaudy, rich attire,



The Story of the Pitcairn.

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She yields her charms for worldly hire;
She doffs her robe of righteousness;
She clothes her in the harlot's dress;
She tramples on the law of love;
She slighted the counsels from above;
She buries truth; she trusts in lies;
She puts to death the good, the wise;
In these her Lord she crucifies!

* * * *

But not for aye God seems to hide
His face; for men Christ came and died.
He knows his own, and in his time
He takes them from the furnace fire,
He takes them from afflictions dire,
Once more reveals his truth sublime;
Once more the law of love doth shine;
And now the gospel light benign
From God's word flashes out the gleams
Which herald forth the morning beams
Of golden splendor, when the Sun
Of Righteousness shall rise to run

The course of day which knows no night —
That day whose Lord is God of light.

* * * *

And joy, oh, joy to the God of heaven!

He wondrous love to us has shown;
He wondrous privilege has given,
To bear this message from his throne,
Of a law restored, of a coming King,
Of a faith which breaks through error's thrall,
Of a gospel message, which will bring
The boon of life and peace to all.

* * * *

And isles have sunk and risen
By the earthquake's mighty throe;
But they wait, and still are waiting
The Master's law to know,
And out from the opening heaven

The light begins to flow.
It has crossed the broad Pacific
Beneath the Southern skies
It has pierced the deeper darkness

The Story of the Pitcairn.

That round the people lies.
 Shackled souls rejoice in freedom;
 Simple souls have been made wise.

* * * *

And far from the world's commotion,
 Sun-kissed and washed by the wave,
 Lies Pitcairn, a gem of the ocean,
 Rests Pitcairn, a home of the brave,
 Whose hearts are strong in devotion
 To Him who is mighty to save.

May the faith of thy sons, like their island,
 Unmoved by the sea or the blast,
 O Pitcairn, abide in Christ Jesus,
 Till he gathers them home at the last.

* * * *

And *Pitcairn* the Second,
 We greet thee to-day,
 Not rock-bound in ocean,
 But loosed for the fray
 With the wave and the wind

And the tempest's rude shock,
 But thou'rt safe, little *Pitcairn*,

As safe as the rock
 After which thou art named,

A gem of the sea;
 For the Lord of the ocean
 Abideth with thee.

Though tossed on the billows,
 As a petrel thou'l ride;
 Though seeming o'erwhelmed,
 Thou wert made to abide;
 And safe thou'l come forth
 From the tempest and fray,
 And shake thy white wings
 In the light of the day,
 Pressing on, ever on,

While the clouds and the spray
 Fall ever behind
 As thou speedest thy way.

* * * * *

O *Pitcairn*, sail on, mayest thou never bear

The sin-poisoned draught which bringeth despair,
Nor the errors of darkness, nor the waters of strife,
But the Lamb's loving message of immortal life.

O *Pitcairn*, the fruitage of hopes we hold dear,
Our hearts are made glad, our souls full of cheer.
We give thee to Him, the great Giver above,
For Him send thee forth on thy mission of love.
God bless and preserve thee from Satan's dark power;
God shield thee and keep thee in every hour;
God keep thee from foes, from the wave-hidden rock,
In treacherous calm, in tempest's rude shock.
May he fill thy white wings with the breezes of peace,
And prosper thy way till thy mission shall cease.
God bless all thy crew, all who with thee do sail,
May no heart e'er falter, may no soul e'er fail;
May their hearts, gracious God, be united in thee;
Let their message be peace to the isles of the sea.

* * * * *

O *Pitcairn*, some hearts will be sad at thy going;
Some hearts will be sad at thy coming, for knowing

Thou dost leave in the land of the free and the brave
A child* of the ocean, who sleeps in his grave
Till the Life-giver come,—God doeth all well,—
So, *Pitcairn*, sail on, and the glad message tell
To the souls who in darkness of error do dwell.
In the gladness of sadness we give thee to-day
To that God who is able to keep thee alway.

Singing.

"ALL THINGS ARE THINE."

ALL things are thine ; no gift have we,
Lord of all gifts, to offer thee;
And hence, with grateful hearts present
This ship, for holy purpose meant.

Thy will was in the builder's thought ;
Thy hand unseen with them has wrought ;
Through mortal motive, scheme, and plan,
Thy wise, eternal purpose ran.

*Maynard Richard Young, a native of Pitcairn, who died March 8, 1890.

The Story of the Pitcairn.

No lack thy perfect fullness knew;
 For human needs and longings grew
 This white-winged messenger of peace,--
 The herald of the soul's release.

O Father, deign *Pitcairn* to bless;
 Dwell here with thine own righteousness,
 And let this ship a herald be
 To lead men from themselves to thee.

Dedictory Prayer.

ELDER R. A. UNDERWOOD.

HEAVENLY FATHER, with praise and thanksgiving we come in the name of Jesus to render thee glory and honor and worship at this hour. We thank thee for the privileges and blessings that have come to us through the gospel of Jesus Christ. We thank thee for the love that was manifested to us while we were yet in sin; and as thou hast drawn us to thee by thy love, we would show to thee by

our lives that we appreciate what thou hast done. We have met here at this hour to dedicate this ship to thee, and as we read that thou art the Giver of all things,—the substance that thou hast committed to us is only committed to stewards,—we give back to thee thine own. And as we have tried to accomplish the work thus far in thy fear, we pray that thou wilt bless it. We pray thee to bless our Sabbath-schools throughout the land to-day,—bless the officers and teachers, the children, and the brethren who have contributed towards sending this ship on her mission. And now, our Father, we pray, as we give this ship to thee, that thou wilt be with her in storm and in calm, that thou wilt guide her to the ports of the sea in safety, and may the message be borne to hearts that will rejoice in the day of thy coming. Wilt thou bless thine own work. And as we separate from the laborers chosen to go with this ship, we ask thee to bless them. As special burdens and responsibilities will rest upon our dear Brother Gates, we pray thee to bless him in a special manner, that his labor may be wrought in thee. Bless his companion, who will go with him. We pray thee to bless our Brother Reed and his

wife. We also pray thee to let thy blessing rest upon our brother who went forth on the first mission. Bless Brother Tay. Give him thy help, we pray thee. May thy blessing rest upon the captain and those associated with him in managing the ship. May thy signal blessing rest upon them all. And now as we give all to thee—our brethren who go, our goods, and the labor of our hands—we pray that thou wilt accept them. Accept this ship for the purpose for which it was designed—a bearer of the joyful tidings of life and salvation through our Lord Jesus Christ. Accept of these laborers, and make them the messengers of light and peace to those who are in darkness and strife. Accept of all, O Lord, from the hands and hearts of thy people, and sanctify all to thy glory, even as we now dedicate all to thy service. We trust that thou, dear Saviour, will carry the work forward in thine own way. And may we all meet in that blest reunion, when all thy people shall clasp glad hands in the city of our God. Bless us in thy work on land and on sea, and when the work shall close, save us, for Jesus' sake. Amen.

Singing.

"DOXOLOGY."

PRAISE God, from whom all blessings flow;
Praise him all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

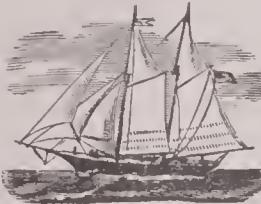
Benediction.

ELDER A. T. JONES.

HEAVENLY FATHER, we thank thee for the blessings thou hast vouchsafed, and for the privileges of this day. Bless thou, O Lord, this ship, and us also as we separate. And now may the love of God, the grace, mercy, and peace of our Lord Jesus Christ, and the indwelling of the Holy Spirit, abide with us all forevermore. Amen.

THE UNITED STATES OF AMERICA.

CLEARANCE OF VESSEL



TO A FOREIGN PORT.

District of San Francisco

Port of San Francisco.

These are to certify all whom it doth concern,

That J. M. MARSH, Master or Commander of the AMERICAN SCHOONER "PITCAIRN," burden 115 Tons, or thereabouts, mounted with.....Guns, navigated with 7 Men, buist and bound for PITCAIRN ISLANDS, having on board Missionary Goods, hath here entered and cleared his said vessel, according to law.

* * * *

Given under our hands and seals, at the Custom House of San Francisco, this 17th day of October, one thousand eight hundred and ninety, and in the 115th year of the Independence of the United States of America.

[SIGNED.]

*W. B. Hamilton,**Dep. Naval Officer.*

[SIGNED.]

*E. G. Tuttle,**Deputy Collector*

The End of the Story.

"In every work regard the writer's end,
Since none can compass more than they intend;
And if the means be just, the conduct true,
Applause, in spite of trivial faults, is due."

OUR story is nearly done. Human curiosity and intense interest long to peer into the future and follow the ship in all her voyages; but angel scribes, whose faithful pens make no mistakes, will write the Logbook of the *Pitcairn* in the records of heaven, where the "leal and true" may sometime read it. We can only record the more important incidents occurring while the little ship was yet safe in the comparatively quiet waters of San Francisco harbor.

During the time (nearly a month) which intervened between the dedication of the ship *Pitcairn* and her sailing,

the time was spent by the missionaries in visiting our institutions on the Pacific Coast—the Rural Health Retreat and Healdsburg College—and in gleaning all the information possible which would be of use to them on the voyage. In the meantime the officers and crew were putting the finishing touches to the ship, storing provisions and materials for her cruise, and in every way fitting her for her long voyage. Some of our readers know how many things are needed in beginning housekeeping, how many more things than were first thought of; but it is often the case that the housekeeper purchases these things in the future as is required. But not so with the ship which cruises among the islands of the sea, away from large ports; what is necessary must be remembered and put aboard before starting.

The End of the Story.

These were the preparations going on on board the *Pitcairn* during the last month in San Francisco Bay. Preparations were also made for regular classes on shipboard, outside of the hours of labor, so that the voyage will prove a school, with competent instructors, for the sailors, and the time thus methodically spent will take from the long voyage its natural tediousness.

Previous to her sailing, a number of trips had been taken in the bay; some of these were for the purpose of giving the Sabbath-schools of San Francisco and Oakland—the representatives of all our Sabbath-schools—a ride on the good ship. The last trip was taken with the brethren representing our general association on board, Captain C. Eldridge being in command. It was a beautiful day, and the little craft sailed just outside the Golden Gate. All were well pleased with the ship, and those who were capable of judging, spoke highly of her sailing qualities.

The evening before the ship sailed was the regular night for district meetings in the Oakland church, held in various parts of the city; but instead of holding these, all came together to the church, and a memorial service was

held. After singing, "Father, We Come to Thee," the seventeenth chapter of John and the last three verses of the twenty-eighth chapter of Matthew were read for a lesson. Following this came a season of fervent prayer, in which the blessing of God was invoked upon the missionary ship, upon those who had donated to the enterprise, and especially upon those who go forth in the ship on her mission of peace and love. The Spirit of the Lord came very near in answer to the earnest pleadings, and hearts were in unison. The season of prayer was followed by remarks from Brethren Gates, Reed, and others. All the missionaries were present, as were nearly all the sailors, and all took part in the meeting which followed. As these dear friends related their experiences, how God had led them, how their minds had been impressed to go on the ship, and how ways which they knew not of had been opened before them, one could not otherwise feel than that God had guided in the entire enterprise. All were of good courage, believing that God would guide and bless and keep in the future as he had guided and kept and blessed in the past. It was a meeting which will be long remembered.

The sunrise of October 20, 1890, was obscured by a heavy fog at Oakland, but it was one of those fogs which betoken a fine day, and so it was—calm and clear, balmy and beautiful. The crowd began to gather at the wharf as early as 1 P.M. Many boat loads went out to the ship to say a last good-by to those on board. Among those present who inspected the ship was a Congregationalist lady, Mrs. Stergis, who has spent twenty years as a missionary among the South Sea islands in connection with the ship *Morning Star*. She was well pleased with the *Pitcairn*, and gave the missionaries many valuable suggestions. At 2:45 the ship weighed anchor, and was taken by a tug well out into the harbor toward the ocean, so as to get the benefit of the outrunning tide. Tears of sorrowful joy glistened on many faces, and from many hearts earnest prayers went up to Him who made the sea, that He would keep those now committed to His care upon its ever turbulent breast. Several went out near the Golden Gate to get a last look at the staunch little craft as she met for the second time the swells of the broad Pacific. The shades of night at last hid her from view, the watchers returned, and

the good ship *Pitcairn* sped on her way to gladden first the hearts of the people of Pitcairn's Isle, and then to sail to the landlocked coral harbors of Tahiti and onward, till that time arrives when

"She comes, majestic with her swelling sails,
The gallant ship: along her watery way,
Homeward she drives before the favoring gales."

The *Pitcairn* should be accompanied by our prayers. Her voyage is perilous. She will meet many enemies. The "prince of the power of the air" will endeavor to destroy her by rousing the mighty deep. The volcanic and coral islands of the Pacific are surrounded by dangerous reefs, on which sudden and violent winds often wreck noble ships. But that God whom we serve, and whose message the *Pitcairn* bears, is able to keep the good ship from all these perils, and he will keep her if our hearts and the hearts of those who are with her are in his keeping. To this end may we continually seek God, and may the missionaries and crew of the *Pitcairn*, as well as all others who have left home and friends for Christ's sake, be maintained

The End of the Story.

and sustained by our means, our faith, and our prayers, till their mission is done.

We are all voyagers on the sea of life,—a sea fraught with innumerable perils of tempest and storm, underneath whose waters lie the dangerous hidden reefs, in whose mad breakers many souls go down, upon whose wave-lashed rocks many a noble craft is wrecked for aye. The only safe pilot on this treacherous sea is our Lord Jesus Christ; our only guide is his holy word; our only strength is the Spirit of the Living God. May we so commit our frail barks to their guidance and power that we shall anchor at last in the Harbor of Heaven.

Sail on, *Pitcairn*, on; give thy sails to the breeze;
Meet the storm and the cloud and the wild dashing seas.
Whether night or by day, whether tempest or calm,
Plow thy way through the deep, sing in triumph thy psalm;
For all those who rest in Omnipotent might
May sound forth the song ere the hands join the fight.
Sail on, trust Jehovah; when our work all is done,
When the breakers all past, when the battles all won,
We'll anchor at last by the evergreen shore,
And in turbulent seas will sail nevermore.
Then eternity's arches with praises shall ring,
With the anthems of triumph to Jesus our King.



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